

Red. Faulks

409

The Church Messenger

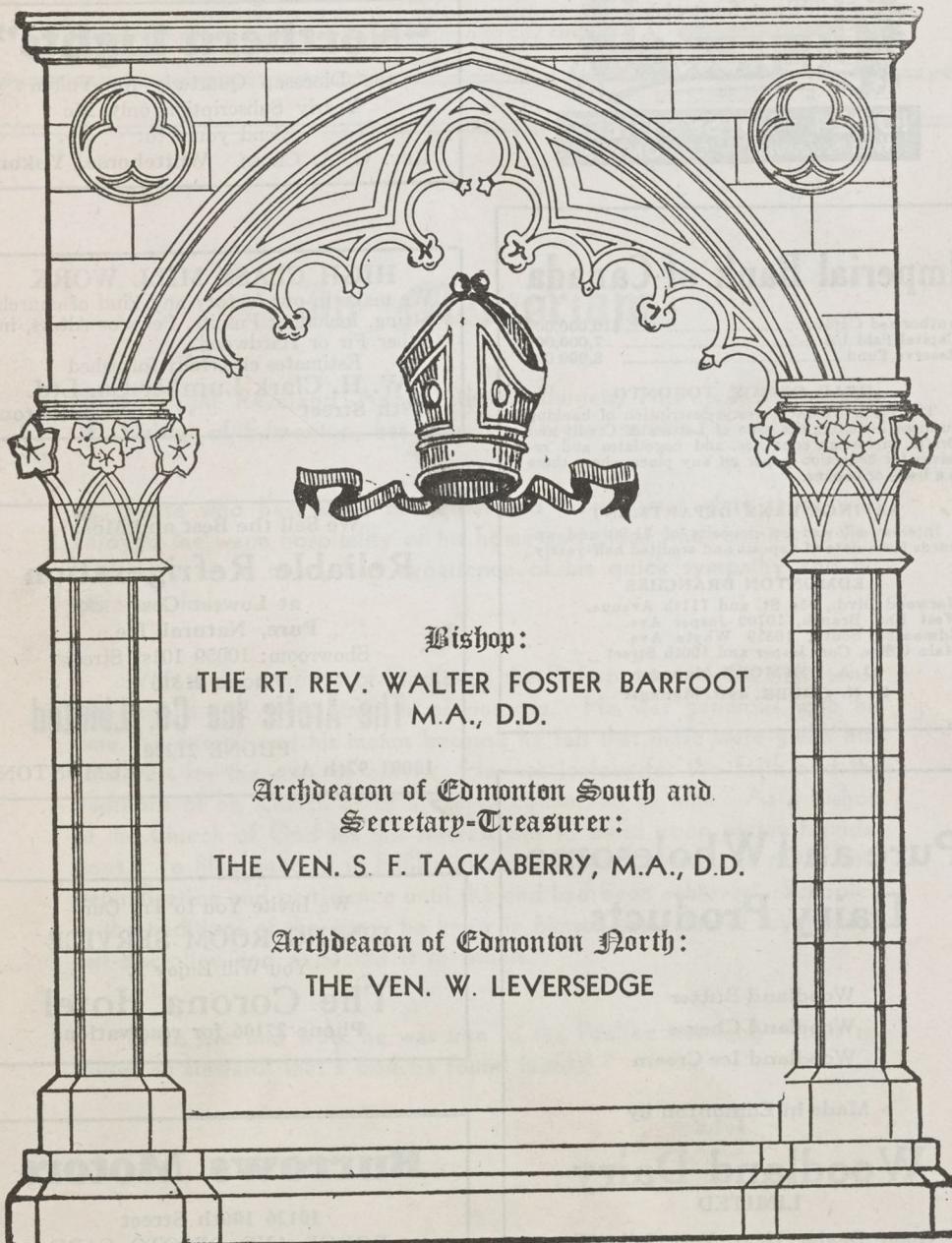
DIOCESE OF EDMONTON

V. 18

VOL IX

EDMONTON, JANUARY, 1943

No. 1



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT
M.A., D.D.

Archdeacon of Edmonton South and
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

Archdeacon of Edmonton North:

THE VEN. W. LEVERSEDGE

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In Memoriam

THE Right Reverend Arthur Edward Burgett, M.A., D.D., second
Bishop of Edmonton, has passed to higher service.

Those who best knew this quiet and retiring man were those who
enjoyed the warm hospitality of his home and those who, coming to him
in trouble or in need, had experience of his quick sympathy and his
generous help.

With these qualities of kindliness the Bishop combined a high sense
stewardship and great strength of purpose. He was generous with his
time, his energy and his means because he felt that these were given him
as a trust for the sake of others. He was jealous for the Faith and the
traditions of his Church as of a charge committed to him. As a bishop
of the Church of God his first interest was to build upon secure founda-
tions. To fill a need or to fulfil a purpose, it was his nature to do so with
determination and persistence until the end had been achieved. Schooled
in the traditions of the army, he knew in himself the value of loyalty and
self-discipline and expected it in others.

In his life and work he was true to the Pauline standard: "It is re-
quired in stewards that a man be found faithful."

—S.F.T.

BISHOP BURGETT, FORMER BISHOP OF EDMONTON, PASSES AWAY AT VICTORIA

The whole Diocese learned with sadness of the death of Arthur Edward Burgett, Second Bishop of Edmonton, on December 13th, at Victoria, B.C. Bishop Burgett had been in retirement on account of ill-health for nearly two years, and would have been 73 years old on December 14th.

He was born in Calcutta, India, in the year 1869, but was taken to England where he spent his boyhood. He attended Radley Public School, Sussex, and later entered Trinity Hall, Cambridge, where he received both his B.A. and M.A. degrees.

On leaving Cambridge he obtained a commission in the Duke of Wellington's Regiment, being promoted to the rank of captain.

In 1896 he felt a call to Holy Orders, and resigned his commission, and became a candidate for the Ministry. He attended Cuddesdon Theological College and was ordained deacon in 1897 in St. Paul's Cathedral by the Bishop of London, Bishop Creighton. He obtained a curacy at All Hallow's Church, Tottenham, and also served in the parish of Lyme Regis.

After a ministry of nine years he contracted a throat condition which caused him to temporarily lose his voice. He was advised to go to Canada, and he accepted the post of Domestic Chaplain to the Bishop of Quebec in 1906. He also assisted at the Cathedral in Quebec, and later became Rector of St. Paul's Church, Quebec.

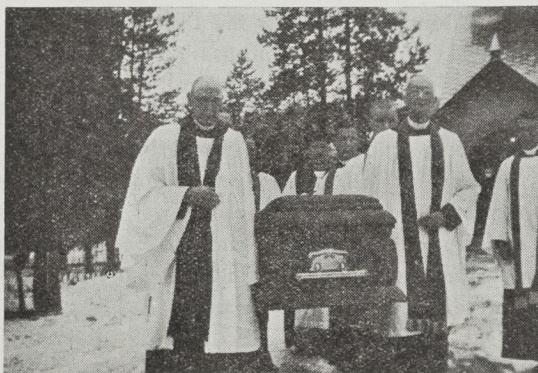
In 1913 he became General Missionary in the Diocese of Qu'Appelle, and for the next ten years labored strenuously in the missionary work of that Diocese. He was appointed Archdeacon of Assiniboia in 1917.

As Archdeacon Burgett he came to the Diocese of Edmonton in 1924, and undertook the duties of General Missionary at a time when the Diocese was much under-staffed. He gave generously of his means and of his time, and many parishes had reason to feel grateful for his kindness and interest. A number of visits to Eastern Canada made by the Archdeacon resulted in the raising of the sum of \$27,000 towards the Bishopric Endowment Fund.

On the retirement of Bishop Gray in 1931, on account of ill-health, Archdeacon Burgett was elected Bishop of Edmonton, a position which he held for years nine. He was responsible for the purchasing of a See House, which he deeded, practically free from debt, to the Diocese on his retirement. He also purchased the site of the Kapasiwin Summer School, and gave considerable sums towards the original buildings.

He suffered a stroke in the spring of 1940, but kept hoping he would recover sufficiently to carry on his work as Bishop. Eventually he felt compelled to resign, and completed his episcopate at the end of 1940. The two years of his retirement were spent in Victoria, B.C.

FUNERAL OF BISHOP BURGETT



The funeral Service of the late Bishop Burgett was held at Jasper on Friday, December 18th.

The Rev. W. de V. A. Hunt, Vicar of Jasper, conducted the service, Archdeacon Tackaberry reading the Lesson, and Bishop Barfoot pronouncing the Benediction. Archdeacon Leversedge preached, and gave a splendid tribute to the fine qualities of the late Bishop.

The remains were taken to the Jasper Cemetery, where Bishop Barfoot read the Service of Committal.

The pall bearers were clergy who had known and worked with the Bishop; Canon Hatfield, Canon Matthews, Canon Trendell, the Rev. W. M. Nainby, the Rev. S. Faulks, and the Rev. J. Dicker.

In Memoriam



The late Rt. REV. A. E. BURGETT, M.A., D.D.
Consecrated Bishop of Edmonton, January 13th, 1932

Resigned December 15th, 1940
Died December 13th, 1942

Diocesan News

**The Rev. GEORGE MACKEY**

Who resigned from the Winfield Mission to take up work at St. Patrick's Church, Guelph, Ontario, in the Diocese of Niagara.

DIOCESAN BOARD OF W.A.

The President and members of the Executive of the Diocesan Board of W.A. extend New Year's Greetings to all Branches throughout the Diocese with the hope that the work of the Auxiliary may be even more attractive to all church women in 1943.

An interesting "Evening in China," under the auspices of the Diocesan Board of W.A. is to be presented early in February. Time and place will be announced later.

Since sympathy is extended to the family of Mrs. Wm. Graham of Fort Saskatchewan, who passed to Higher Service on December 17th. Mrs. Graham was more than once President of Fort Saskatchewan Branch of the W.A.

D.L.G.

A.Y.P.A.**Edmonton Diocesan Council News**

All A.Y.P.A. executive members had an opportunity to meet Dr. A. H. Priest, Western Field Secretary of the G.B.R.E., at a supper meeting early in December. He spoke on leadership in the A.Y.P.A. and stressed the importance of keeping in touch with the men in the armed forces.

Mr. Lewis Garnsworthy, representative of Holy Trinity A.Y.P.A., won the 10th Annual Public Speaking Contest held on December 4th. He spoke on "The Church's Responsibility in War-time." The adjudicators, Dr. A. H. Priest and Mr. J. A. Ross, awarded marks for subject matter, composition, and delivery. Punctuation and pronunciation were also included. Miss Eva Briggs of Camrose, last year's contest winner and Mr. Jack Day of St. Peter's Branch were both classed second. The award, the Pierce-Goulding trophy, will be presented to the winner at the annual Diocesan conference.

Many A.Y.P.A. members took part in the Interdenominational young people's carol service.

St. Peter's Branch of the A.Y.P.A. celebrated its first anniversary on December 18th by holding a Christmas party and dance.

C.M.

Rural Deanery of Edmonton

HOLY TRINITY

THE REV. W. M. NAINBY

Holy Trinity Mothers' Union

A Corporate Communion Service preceded the usual Monthly Meeting on Wednesday, December 3rd, at which seventeen members celebrated. An Admission Service was also included and one new member admitted to the Mothers' Union. Unfortunately, two of our new members were unable to get in to the Service on account of the heavy snow. The usual monthly meeting followed in the Vestry, Mrs. Flowers taking the chair in the absence of our President. Arrangements were made to assist in the packing of Christmas parcels at the Social Service rooms each Tuesday, four ladies to go once a week. It was also decided to send a donation of \$5 to the Overseas Fund for the relief of distressed mothers Overseas.

W.A.

Holy Trinity W.A. wish to thank its members and friends for their help in making the year 1942 a very happy and successful one. In spite of sugar, tea, and now butter rationing, we were able to meet our pledges, etc., and give assistance to other worthy causes. We missed our members who through sickness have been absent, and want them to know our thoughts and prayers are with them. One of our oldest members, Mrs. Rose Cox, who will be 82 in January, sets us all a good example. Mrs. Cox has been in charge of a stall at the bazaar for the past thirty years. This is real service.

At our last meeting in December, we had the pleasure of hearing reports by the delegates from the Dominion Diocesan Board Meeting. Mrs. Gutteridge, Mrs. Garton and Mrs. Harris gave most interesting reports.

Our first meeting in the New Year will be on January 12th, when we will welcome any new members who wish to join us.

Another twenty hymn and prayer books have been given to the church.

Choir

On Sunday evening, December 20th, a Carol Service was held with the choir and congregation taking part.

Selections from the Cantata "Bethlehem" were presented by the choir at a Carol Service which was held on Sunday evening, December 27th, with Mrs. H. Mackie taking the solos.

The choir also attended the Holy Communion Service on Christmas Eve. We are glad to see several members back who have been absent through illness recently.

Girls' Club

The Holy Trinity Girls' Club during the past month have not been very active. We have spent our Monday evenings discussing the success of our Bazaar and we would like to take this opportunity of thanking the congregation and our friends for their support. We had our annual Christmas party at Dorothy Stevenson's last Monday, and we all had a very enjoyable time.

CHURCH MESSENGER

Sunday School

As far as the Sunday School is concerned, Sunday School parties seem to have been the order of the day. First, the Primary School held their party on Friday, December 11th, when about sixty children attended. Supper was followed by games and during the course of the evening, Santa Claus paid a visit. Mrs. Garrett and her helpers worked hard to make this party such a success.

The Bible Classes held a sleigh ride followed by a party in the basement of the church on Tuesday, December 29th.

The Main Sunday School party was held on Wednesday, December 30th. Supper was served at 6 p.m. followed by games and a programme.

On Sunday, December 27th, at 2.30 the Sunday School scholars met in the church for a Carol Service of their own. The Rector gave a little talk to the children during the Service.

The Sunday School Superintendent, Mr. Fred Brown, would like to express his thanks to the Sunday School Staff for their support during 1942, and to wish teachers and pupils a very Happy New Year.

A White Gift Service was held on December 13th and a large number of toys, dolls and books were brought by the children for Social Service.

Parish Guild

The Knitting Group met at the home of Mrs. F. C. Jamieson, on Monday, December 28th, and after accomplishing quite a lot of work, were entertained by Mrs. Jamieson.

The Annual Meeting of the Parish Guild is to be held at the home of Mrs. Harry Jones on Monday, January 11th.

The Young Women's Fellowship

Our Annual Bazaar was held in the church basement on Friday, December 4th, and was a very successful affair. We would like to thank the many church members and our friends for their support.

We are very pleased to welcome two new members to our club, Mrs. Jacobs, and Miss Winnie Bull.

The church has never been more beautifully decorated for Christmas than it was this season, and we certainly congratulate the Sanctuary Guild upon their splendid effort.

A.Y.P.A.

Meetings have not been held during the rush of the pre-Christmas and Christmas season. Earlier in the month we held two work nights in succession, and succeeded in spreading three gallons of paint on the basement walls. It has certainly brightened up the basement, and we feel quite proud of our effort.

CHRIST CHURCH

THE REV. E. S. OTTLEY

The outstanding parochial effort of this month was the joint bazaar of the Women's Guild and the W.A. It was opened in the parish hall by Mrs. W. A. Barfoot whom we welcomed on that her first official appearance among us. Mrs. E. S. Ottley, Mrs. M. J. Brodie and Mrs. J.F. Thompson received. The affair was well patronized and a great success.

Every member of the parish whose name is on the Honor Roll was sent a small remembrance for Christmas as a token that they are in our thoughts and prayers at this season especially. The Rector would very much like to have the Roll made up-to-date and would be glad to receive particulars

of any names that should be added.

On November 29th, following the Evening Service, a Celebration of the Holy Communion has held to enable those whose duties prevent their presence with us in the morning to make their Communion. In future the Rector intends to hold an Evening Communion on the fifth Sunday of the month.

As usual at this season a Christmas Tree was placed in the church to receive the gifts of the members of the Junior Church and Sunday Schools for those children not so fortunate as themselves. There was a generous response and parcels were forwarded to our Social Service.

The choir had a busy month. Morning Prayer was broadcast on November 29th and December 13th. The evening service on December 20th took the form of a Carol Service at which the Junior Choir sang many of the old carols. At the Christmas morning family service the boys' choir sang carols in place of the usual anthem.

Christmas, that joyous season, so eagerly looked forward to and prepared for during the Advent season, has come and gone. The large congregations were an inspiration. What a privilege is ours to come and adore!

ST. FAITH'S

THE REV. L. M. WATTS

We have had several reminders about missing the parish notes in last month's issue, and we apologize for our failure. We now attempt a brief resume of events during the past two months.

The Induction Service on November 22nd was an inspiration to all who attended it. The Bishop's sermon was most helpful, and we were glad that the Chancellor was able to be present to read the Letters of Institution. On November 29th the Rev. A. Harding Priest preach at Evensong. He presented to us in stirring manner the challenge to build Christian homes. On December 6th our morning service was broadcast over CFRN and we have had several expressions of appreciation from the shut-ins.

Altar Guild

The Altar Guild carries on its work quietly and efficiently under the leadership of Mrs. Greene. A new cupboard in the Vestry, very nicely made by Mr. Tout, will be of great use in the keeping of the linens.

Women's Auxiliary

Work on the Study Book for the year has begun. The Rector is speaking about each chapter as opportunity offers at the regular weekly meetings. Miss Ruth Carruthers was a welcome visitor on November 11th, and a large number of members and visitors were given help and encouragement by her address. The annual bazaar was held on November 25th, having been postponed for a week on account of the weather. It was a very happy affair and it well repaid the members for their work in preparation for it. Many thanks to those who contributed to its success.

Election of officers was held on December 9th. Splendid reports were given of the year's activities. Officers for 1943 are as follows: Hon. Pres., Mrs. Tackberry; President, Mrs. Currey; First Vice-President, Mrs. Mutter; Second Vice-President, Mrs. Davies; Secretary, Mrs. Brown; Treasurer, Mrs. Roberts; Girls' Leader, Miss W. Brown; Junior Superintendent, Mrs. Chisholm; Little Helpers, Mrs. Field; Prayer Partner Secretary, Mrs. Parlee; Living Message, Mrs. Carrington; Social Service, Mrs. Douglas; Lone Member Secretary, Mrs. Potter; Educ. Secretary, Mrs.

Miller; E.C.D., Mrs. White; U.T.O., Mrs. Bissell; Dorcas, Mrs. Waters; Press Reporter, Mrs. Cole; Red Cross Convenor, Mrs. Mutter.

The long list of members elected indicates something of the activity of the branch.

The annual bazaar of the Evening Branch was held on December 11th. It also was a most colorful affair and well attended. The members are pleased with the results.

Choirs

A word of appreciation comes easily from our pen to the members of the Junior and Senior Choirs, and this definitely includes the organist, Miss Ethel Smith. The anthems sung on the occasions of the Induction and the broadcast were well done. They were offerings of worship carefully prepared. Both choirs also made very helpful contributions to the carol services on the Sunday after Christmas.

Sunday School

White Gift Sunday was observed in both Primary and Senior Sunday Schools on December 13th and a lovely lot of toys and gifts of food were presented to God for the happiness of others. The Christmas service on the Sunday after Christmas was a beautiful service. The children were glad to come to church to offer their Christmas praises. The annual Christmas parties were happy affairs. The party for the Primary School was arranged by Mrs. Barrington. Shouts of glee filled the hall during the games which preceded the supper, and the talkies which followed were enjoyed by all. The arrival of Santa to distribute the gifts brought the party to a climax. Congratulations to all who helped to arrange the party. We were glad to see so many parents present.

The Senior party was held on the Tuesday after Christmas. Games and fun followed by cocoa, weiners and doughnuts, made the party a happy one.

The Christmas Services were well attended, and we are grateful to Canon Griffiths, R.C.A.F. Chaplain at the Manning Depot, for his assistance. In our observance of the festival a number of hampers were given to the sick and shut-ins, and several private Communions were administered. A Christmas letter was sent to about seventy-five of the men and women serving in the Forces who are connected with the parish.

A Gift Service was held in the church on December 16th in which the Guides, Brownies, Girls' Auxiliary and Junior W.A. had a part. As the gifts were presented they were placed on the floor of the Chancel so as to form a cross. It was a lovely service because it expressed the Christmas spirit of giving.

Thank you to the Brownies for their gift of two new Prayer Books, and to the members of the C.B.L. for their gift of six new Hymn Books.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS, Rector

The Christmas Festival was celebrated happily at St. Stephen's.

Some weeks before a party of the Willing Workers met in the church and gave the inside a thorough cleaning and polishing, and the Altar Guild had, as usual, the Sanctuary in perfect condition. On Sunday evening, December 20th, a very suitable preparation for the coming feast was held in the form of Bethlehem Tableaux presented by the younger members of the congregation and the Junior Choir. There was a large congregation and the atmosphere of quiet reverence throughout

the church showed their appreciation of the deep underlying meaning of that which they were witnessing. The Tableaux were organized by Mrs. Eric Foster and the choir was under the able leadership of Mrs. J. Watson, assisted by Mrs. Gregory at the organ. Later whilst the performers were being regaled with hot chocolate and cookies in the church basement, the Rector presented Mrs. Eric Foster with a prayer book, a token of appreciation of her efforts in connection with the Tableaux, and in many other ways with the Junior members of the church. She is leaving us to join her husband and family in Victoria and will be greatly missed.

The Midnight Mass on Christmas morning was well attended and so were the later services. Beautiful flowers on the Altar and a crib in one of the side chapels helped to mark the festival.

On the Sunday after Christmas at the close of Evensong the Choir sang a number of Christmas Carols. This was greatly appreciated by the congregation.

On December 28th parties were held for both Primary and Senior Sunday Schools. Mrs. Fishburne, Superintendent of the Primary School held her's in the afternoon, assisted by Mr. Bagshaw as Father Christmas. The party for the Senior School followed in the evening. Mr. Dodds of St. Matthew's Mission kindly came to assist the teachers in leading the games and singsong.

ST. MARK'S

THE REV. A. ELLIOTT

The postponed Confirmation Service which was to have been held on November 15th was held on Thursday, November 26th, for candidates of St. Mark's and St. Mary's. We had been looking forward to this and the visit of the Bishop for some time. The candidates were: Joan Thorne, Wynona Hodgins, Camille Hodgins, Inez Kendrick, Bruce Hodgins, Reginald Kendrick, Thomas Fred K. Houghton, Donovan Rogers and Nona Rogers.

The Young Women's Group held a social for the Women's Auxiliary in the Parish Hall on Wednesday, November 11th. Contests and games were features of the evening and lunch was served. An enjoyable time was had by all.

A meeting of the Group was held on Wednesday, November 25th, at the home of Mrs. H. Clark, with twelve members present. The annual meeting was held early in December at the home of Mrs. Elliott with the following elected to office: Honorary President, Mrs. Elliott; President, Mrs. L. Kay; Vice-President, Mrs. Dan Smith; Secretary-Treasurer, Jasmine Lawrence; Dorcas Secretary, Mrs. Walsh. The Group has undertaken to do sewing for the Social Service during the winter.

Music for the Carol Service on December 20th was taken by the Junior Choir which also sang for the Children's Service in the afternoon of the same day.

The Annual Sunday School Christmas Tree was held on Saturday, December 26th, when some 70 bags and gifts were distributed to the pupils.

Special music from the Messiah was rendered by the choir on Sunday, December 27th. Assisting soloists were Miss Powers, Miss Zender, Mr. Smith and Mr. Ledgard.

The Vestry sponsored a concert by St. David's Male Welsh Choir on Friday, November 27th, under the leadership of Mr. W. J. Jones. The choir rendered some five numbers and were assisted with solos from Mrs. J. Ashbridge and Messrs. W. J. Jones, A. Perrie, F. Stone, Guy Turner and

Religion and the War

I. THE WAR MENTALITY

By Rev. Ebenezer Scott, M.A., B.D.

At the beginning of the last war, a favourite cry was, "business as usual". It was soon found that this was a mistake, and "business as usual" was changed to "nothing as usual". In the present war, it has been "nothing as usual" from the start, and the formula tends, logically enough, to be applied to religion as well as to everything else. Nothing as usual: therefore we cannot have religion as usual.

We have all taken on the war mentality. This may be what Bishop Butler would call a "necessity in the nature of things". There is, of course, a particular mentality in every branch of human thought or activity. There is the mentality of the business man, the mentality of the scholar, the mentality of the artist, the mentality of the shopkeeper and the artisan. But the war mentality has a hard, narrow intensity about it, such as we are inclined to reckon a defect in every other pursuit of life. It is true that versatility can be a snare as well as a charm; but we cannot help feeling that a man who has no interests whatever outside of his own sphere of work is liable to become dwarfed and shrivelled in his whole mental stature, and even to impair his efficiency in his own special vocation.

Yet there is one other mentality which even surpasses in its scope and intensity the mentality which is engendered by war; and that is the religious mentality. Religion, by reason of the claims which it puts forward, is the one truly totalitarian power of all time. Religion means total war against evil; it means total aspiration after goodness; it means total surrender of body, mind, and spirit, to the obedience of Christ.

Our ultimate aims in this war are spiritual. We are warring against a huge evil, and are seeking to preserve all the most sacred things in human life. But all war employs the most grossly material weapons, and subdues all our accustomed moral standards to its own element. It is not, strictly speaking, in the war itself, but in the war mentality, that the greatest danger to religion lies. The Christian conscience finds itself in a dilemma. It has a most delicate task in steering between our moral purpose in this war, which amounts ultimately to nothing less than the total abolition of the evil thing which we know as war, and the war mentality which is the immediate outcome of war, even when it is a war against evil. The judge puts on the black cap with all the majesty of law and righteousness, and we may believe that it is with a true emotion that he utters the prayer,—"may God have mercy on your soul"; but it requires some stretch of imagination to think of a man of the finest spiritual feeling applying for the post of hangman. We are all, unhappily, in the position of public executioners at the present time. Criminal men and criminal nations must be punished. But some means must be devised of punishing the criminals of the moment and establishing some force which will act as a deterrent from international crime in the future which will not involve whole nations and the whole world of men in brutal and indiscriminate massacre, and the outrage of all the finest instincts of humanity.

The church bells in England are silent. It is symbolic of the war mentality. Napoleon is credited with the saying that if he wanted to abolish Christianity, the first things he would do would be to stop the church bells. They have been silenced as a war measure; and it is a grim irony that if they ever ring while the

war continues, it will be as an alarm when the enemy has invaded the country*. The war mentality is one of constant fear and suspicion, as well as of hate and revenge. No happy bells are ringing in this New Year in English sky and over English fields. Is it too much to pray that when another New Year has come round, they may find their voices again, with a merrier and sweeter music than they have ever given out through all the centuries?

"Ring out the thousand wars of old,
Ring in the thousand years of peace.
Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

**Editor's Note:—This article was written in England and the statement about the bells was based on the regulations in existence at the time. Just as we go to press they have been ringing in thanksgiving for the victory in Libya.*

May we also point out that the article for this page has arrived from England each month on time since the beginning of the war to the present time.

Comments Original and Otherwise

"Curate"

THE SUPREME DUTY OF THE CHURCH

The Dean of Wells in his book, "Christian Belief", tells us that "the principal purpose for which the Church exists is to produce holiness of life amongst its members." In other words its principal purpose is to "coddle the saints".

But Dr. Garbett, Archbishop of York, evidently thinks otherwise. In an address on the day of his enthronement he asked the question, "What then is the supreme duty of the Church?" "The answer," said the Archbishop, "is as direct and simple as the command of the Master, to make disciples of all nations. The Church exists so that through it the Lord may carry on the work He commenced in His earthly ministry and make disciples. He meant it to be an international society, the spiritual home of men of all nations and races, engaged in the work of winning fresh disciples and building them up in His life. The Church has frequently failed to obey the command to evangelize. Too often it has consecrated all its energy on perfecting its worship and organization. It has forgotten that it must be forever going forth to make converts, and has answered too easily that its work is in a Christian environment."

The Archbishop also pointed out a fact too often overlooked by social reformers that "In making disciples the Church is making its best contribution to the new social order for which so many are now looking. Blueprints of the future will fail unless there are the right men and women to carry them out, for self-interest and uncontrolled desire for personal gain have

wrecked many Utopias. The true disciple of Christ will follow the Lord in the ways of public life as well as in the secret recesses of his own soul. But if the Church is to make an effective appeal for more disciples it must show forth Christ in its own life, and cleanse itself of all that is inconsistent with the sacrifice and simplicity of its Lord".

THE FRENCH PADRE OF DIEPPE

The Rev. Armand Sabourin, French Canadian Army Chaplain, went into action at Dieppe with the Fusiliers Mount Royal, and later after his return to Canada made an address in French to listeners in the Province of Quebec. Father Sabourin paid tribute to all the men who took part in the raid, and then he went on to give the reasons why he and his fellow French Canadians were so keen to participate in the fight.

"We did not cross the Channel to fight for England but to fight with England for Canada." Then he added: "Why should I not love England? Because she still permits me to recite my prayers on my knees each morning? Because she permits me to say mass each morning in my church? Because she permits in our schools to teach the catechism? Because she gives me the liberty each year to have my processions of Corpus Christi in any street of my city or country? Because she gives me permission with an open heart, because she leaves me my language, my schools, because she leaves me all my traditions?

"I will make a declaration, an act of faith still greater. At this moment I infinitely prefer to be a loyal British subject, I prefer

(Continued on page 6)

The Primates of Canada

The Most Rev. Robert Machray, D.D. (Cantab.), D.C.L., LL.D.,

Archbishop and Metropolitan of Rupert's Land

Primate of All Canada (First), 1893-1904

By Owsley Robert Rowley

Robert Machray, who was born in Aberdeen, Scotland, on May 17, 1831, was educated at the City English School, Aberdeen; the school of Coull, Aberdeenshire; the Grammar school of Aberdeen, University and King's College, Aberdeen, and Sidney Sussex College, Cambridge, England. In 1850 he won the mathematical prize and a year later, his M.A. degree, with the Simpson and Hutton prizes, from University and King's College. He then entered Sidney Sussex College, Cambridge, was Foundation scholar in 1851, Taylor Exhibitioner in 1852, Micklethwaite scholar in 1853, and in 1855 he graduated (34th Wrangler—mathematical honours), and gained a Fellowship. In 1858 he took his M.A. degree, and in 1865, on his elevation to the Episcopate, Cambridge University conferred the degree (*jure dignitatis*) of Doctor of Divinity, and Aberdeen University, the degree (*honoris causa*) of Doctor of Laws. Subsequently he received (*honoris causa*) the degree of Doctor of Divinity from St. John's College, Winnipeg, in 1881; from Durham University in 1888; from Oxford University in 1897; and the degree of Doctor of Civil Law, from the University of Trinity College, Toronto, in 1893.

Mr. Machray was ordained deacon on Sunday, November 11, 1855, and priest on Sunday, November 9, 1856. Both ordinations were by the Bishop of Ely (T. Turton) and both took place at Ely Cathedral.

After ordination as deacon, he was for two years curate in the Parish of Egham, in the Diocese of Winchester, then for one year, curate of St. George's, Douglas, Isle of Man, in the Diocese of Sodor and Man. From 1859 to 1865 he was Dean of Sidney Sussex College, Cambridge. For the first three of the six years he was also curate of Newton, and the last three, Vicar of Madingley, both in the Diocese of Ely.

In 1865, Her Gracious Majesty, Queen Victoria, by Letters Patent, dated May 19, appointed Dean Machray to the See of Rupert's Land. He was consecrated by The Most Rev. C. T. Longley, D.D., Archbishop of Canterbury and Primate of All England, assisted by the Bishops of London (Tait), Ely (Browne), and the Rt. Rev. David Anderson, formerly



Bishop of Rupert's Land, on the Feast of the Nativity of St. John Baptist, Saturday (June 24), at the Chapel of Lambeth Palace.

On August 4, 1875, in accordance with the constitution of the newly formed Ecclesiastical Province of Rupert's Land he became Metropolitan of Rupert's Land.

On March 9, 1893, he was appointed by Her Gracious Majesty, Queen Victoria, to be Prelate of the Most Distinguished Order of St. Michael and St. George.

In the same year he was elected Primate of All Canada, on September 19, by the House of Bishops of the first General Synod of the Church of England in Canada, in session at Toronto, and became ipso facto, Archbishop of the See of Rupert's Land.

During his Episcopate of almost thirty-nine years, he took an active and prominent part in the development of Western Canada under the British flag; exerted a strong influence in the

advancement of religious and educational institutions; and took a healthy and important part in shaping the ideal and the methods which were to govern the lives of those living in that once "great lone land".

He presided as Primate at three sessions of the General Synod, and officiated at the consecrations of the Bishops of Athabasca (Young), Saskatchewan (Pinkham), Mackenzie River (Reeve), Moosonee (Newnham), Qu'Appelle (Grisdale), and the Assistant Bishop of Rupert's Land (Matheson), who in 1905 was elected to succeed him as Archbishop of Rupert's Land.

Archbishop Machray was a loyal soldier and servant of his God and his Church, a devoted missionary, a born leader of men, a statesman-like organizer of the Church in Central Western Canada.

He was greatly beloved for his saintliness of character and his lovable nature. He died at Winnipeg on March 9, 1904, in the 73rd year of his life, the 49th of his ministry, and the 39th of his Episcopate.

COMMENTS ORIGINAL AND OTHERWISE

(Continued from page 4)

infinitely more that it be England which guards my liberties rather than to be under the sovereignty of no matter what other country in the whole world, and from that I do not exclude, alas, even France.

"Despite the fact that the Government is not of the Catholic faith, I still prefer to be governed by Anglo-Protestants than to be under the control of Hitler, or of Mussolini, or under any other guardianship whatever, when Protestant England leaves me, a French-Canadian, the right and entire liberty to practice my faith, to speak my language to maintain my traditions. It was for that we fought at Dieppe."

When English speaking Canadians feel a sense of irritation at some of the utterances of men like Rene Chalout, it would be well to recall these words of Padre Sabourin as a counter irritant.

THE NEW WORLD ORDER

Men are keenly and sincerely exercised in framing manifestos, programmes, deliberating in conferences for a New World Order. So far they are good, and come from the highest authorities in State, Church, Labour and other organisations. But let us remember that in the last analysis the spiritual alone determines true and lasting values. Legislation opens the door to the betterment of the people, but it cannot touch the sores in the soul of the individual or the cankers in the national life. Humanism will ultimately fail. Christ is the only remedy, and it is the solemn and urgent function of the Church, through her "ambassadors for Christ", to proclaim, with earnestness and urgency, those eternal truths concerning each individual and His Kingdom to be established on earth. That His Kingdom will

be on earth, with Christ as King is certain. All Christ's statements are pregnant with meaning, and we shall be wise to pay heed to them.

THE ARCHBISHOP OF CANTERBURY AND SOCIAL PROBLEMS

So much has been quoted from what the Archbishop said at the Albert Hall meeting on banking and economic questions, that I would like to quote the last paragraph from a report of his address. It reads as follows:

"Coming to his last point, the Archbishop declared that the root trouble in regard to their social life was sin. They needed above all things else to call men back to trust in the grace of God. Let them never suppose that by any *ex*-readjustment of the structure of life they could produce fellowship or goodwill. It was the primary duty of the Church to remind men that if they neglected God they could not make sense of human life. If they were to bring men under the redeeming power of the love of God, they must link up their worship with their social aspirations. The question which came home to every individual heart was, Are you willing to hear and to heed the call of Christ? Are you willing to submit your thoughts and desires, your hopes and plans for yourself and for the world, to the directing influence of His Holy Spirit? Are you willing to be Christ's disciples in all the ways of life? The Archbishop trusted their answer would be one that could be expressed in the words of the old mission hymn, 'Wave the answer back to Heaven, by Thy Grace, we will'."

About the same time The Church Times published an editorial on the same subject. "The temptation is very strong" said the writer "to use the Church as a tool for merely human ends, good and bad. It is the Church's function to act as leaven in human society, but not as a lever for man-made schemes. The Church, like the individual Christian, is required to be in the world but not merely of it; and that, as has been found abundantly in the nineteen centuries of its existence, is a supremely delicate and difficult situation. For the Church to allow itself to be used as a plank in a Socialistic programme, or, alternatively, as a buttress of a Tory system, is for it to abrogate its mission and betray its Master."

THE PROFIT MOTIVE

Since the Archbishop of Canterbury spoke in the Albert Hall, London, I have more than once seen the statement that he made an unequivocal condemnation of the profit motive. Here is what he actually did say. It is quite different. "The profit motive is not simply evil, it can have its right place, but that is not the first place, and the harm of the predominance of the profit motive is not merely that it is an expression of selfishness whether the form it takes is concerned with dividends or with wages, but that to put this first may lead to an ordering of economic life which is in fact damaging to the general interest."

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The Next Step in Evangelism

J. M. Snowdon

A few days since, I received a letter from a clergyman who said he had been asked to preach in a neighbouring church on a recent Sunday evening. In the course of his address he had tried to emphasize the need of a special effort to "bring those untouched by the Church into some relationship to Christ" and had made use of some of the quotations that had appeared in the Church Messenger on the subject of Evangelism. After the service the rector of the Church expressed his approval, said the address was just what was wanted, and raised the question "How are we to start?" That question has now been passed on to me.

In response I would mention some suggestions that have been made by others. The Archbishop of Canterbury urges the appointment of teams of witness, who would be specially instructed, so that they could go from one parish to another in a campaign of witness. In this way a torrent of spiritual eagerness might be released. In this connection he says that "An orthodox preacher who makes the Gospel dull, shuts the gate of salvation to many; an accidentally heretical prophet who makes it thrilling throws that gate open. Why cannot we see the good news carried in every direction by young knights-errant who believe in it and mean to let it guide their lives?"

The Church Times says that the whole traditional apparatus of evangelism is out of date—which is perfectly true—and recommends a strategy devoid of the trappings of piety, and a more extensive use of the technique of discussion, involving question and answer. This paper also emphasizes the fact that people today have a healthy mistrust for the hesitations of academic scepticism. It is disastrous to play fast and loose with fundamentals.

A correspondent in this same paper advocates the formation of spiritual commandos from among the faithful of both sexes, and having no age limit. One of the chief purposes of the Commando would be to emphasize the ordinary every day opportunities possessed by everyone to witness for our Lord and the faith wherever they may be, silently or otherwise, according to circumstances. Each such Commando could undertake the work of training others and so the work would spread from parish to parish.

The Archbishop of York, Dr. Garbett, urges the importance of these same opportunities, but something on the line of the Commando is essential if that good advice is to be put into practice. To a very large extent we have allowed the idea to develop, that work of that kind is altogether a clerical responsibility, but something much more urgent than a

recommendation from the pulpit will be required to make it effective.

The ideal method would seem to be action on the part of the national Church, such as that initiated by the presiding Bishop of the Church in the United States, when he launched a ten-year campaign at the last General Convention under the general title Forward in Service. The first year of that campaign was devoted to the matter of public worship, in order to emphasize its importance. This year the emphasis is on evangelism, the announcement of the Good News that Jesus is the Eternal Son of God. Those responsible for drawing up the plan decided that evangelism could best be thought of under three headings, namely, evangelism by prayer, evangelism by word, and evangelists at work. With these headings the plan developed. The suggested methods parish priests could follow under each heading are methods which have been tried and proved in definite parishes. There are no theoretical suggestions.

Having prepared the plan it was sent to a number of parish priests for their consideration. The next step was to set up leaders' training conferences in New York, Kansas City and San Francisco. To these leaders training conferences were invited the clergy who would be trained in the plan and who later would go to the dioceses of the country to lead the clergy of a given diocese in a conference.

It was only after the experience of the leaders' training conferences that the plan was considered to be in final form and was printed.

The next problem was to secure the co-operation of the bishops in holding diocesan clergy conferences at which time the plan could be presented and the diocese make its corporate decision as to what particular plans were to be carried out, to further evangelism in that diocese. Of the 90 dioceses in the United States, 82 have held such conferences and the remaining eight have had good reasons for not holding such conferences this year.

The official secretary who has been appointed to put this plan into operation writes:

"Reports indicate that the Church is going forward in service. The basis of the movement is obviously the rank and file of clergy and laity, for unless the forward in service movement is caught up by the Church as a whole, the purpose of the ten-year plan will have failed. Each parish priest has received copies of the material for this year's emphasis."

We have in the Church one organization which is wholly devoted to this work of evangelism—the Brotherhood of St. Andrew. I

venture to suggest for their consideration the inauguration in the Canadian Church of a movement along somewhat similar lines.

In the meanwhile there is nothing to prevent any parish priest who is so minded, making a special effort in his own parish, not by the importation of a mission preacher, but by stressing the need in his own sermons, Sunday after Sunday. Then he could call a meeting of his people, taking steps to see that all classes, young and old, prominent and humble, the big business man and the little man of the corner grocery were all represented. At this meeting there could be further instructions, difficulties explained, and the people dismissed with God's blessing to do this missionary work in the community.

These suggestions I offer in response to the request that I mentioned at the outset. However imperfect they may be, I have a strong conviction that it is somewhat along these lines that the people of this Canadian Church will learn to do the work of evangelists. Other methods may recommend themselves to other minds. The essential thing is to get on with the job, the importance of which has been stressed by so many of the most devoted leaders in the Church. I quote the words of one of the greatest preachers England ever produced. "We are spending our time coddling the saints, when we ought to be collarizing the sinners."

DIOCESE OF QUEBEC

The Bishop, in his Diocesan letter, stated that changes in our social and business world are necessary, and require, on our part, courage combined with the spirit of prayer. Referring to the Archbishop of Canterbury's demand for social reform, the Bishop said that his brave words will correct the false impression that in the Church of England we all are Conservative. We are a free Church and can have what political views we like. In New Zealand, the most socialist country on earth after Russia, 60% of the population are members of the Church of England. The modern world must put its affairs in better order if it is to escape future war, poverty and business instability. England is far ahead of Canada and ready to take steps which at present shock us. As Church members we must be concerned with the kind of social order that will develop after the war. It must be fair, just and offer equal chances to all. We must put aside prejudice and examine new proposals on their merits. In Canada we have to avoid the ever-present dangers which are the result of racial, provincial and sectional interests. Our worst danger which may eventually sink us is the dishonesty and corruption which infest our political life.

COMMENTS ORIGINAL AND OTHERWISE

(Continued from page 6)

ROMAN CATHOLIC CHAPLAIN GENERAL

In a London Church paper I came across this item:

A number of U.S.A. Army Chaplains are at present in London. They recently held a three days' conference when notes were exchanged with a view to promoting the greater effectiveness of their work. It will surprise many folk in Britain to learn that American chaplains of all denominations are in charge of one Chaplain General. The present holder of the office is a Roman Catholic. Such a system should promote unity and make for efficiency.

Just imagine what a dust would be kicked up if such an arrangement was suggested for the chaplain service here in Canada!

HERE'S AN IDEA

In one parish in the United States, it is the custom of the rector to ask any one who has been called into the armed services to present himself at the altar kneeling while prayers for him are offered. The prayers used are adapted from that splendid little book Prayers New and Old, published by the Forward Movement. The revision reads as follows:

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon Thy ser-

vant.....Thy mercy; that, Thou being his Ruler and Guide, he may so pass through things temporal, that he finally lose not the things eternal. Grant this, O Father, for the sake of Jesus Christ our Lord. Amen.

O Almighty and most merciful God, of Thy bountiful goodness keep Thy servant.....from all the things that harm the body or hurt the soul in these days of trial; that he being ready both in body and soul, may cheerfully do his duty and evermore serve Thee in all ways; through Jesus Christ Our Lord. Amen.

MANSION HOUSE GATHERING FOR PRAYER

A special meeting for prayer was recently held in the Mansion House, London, when the Lord Mayor himself presided and addressed the gathering. "In this hour of prayer," said the Lord Mayor, "it is not for the day that we pray, but rather for guidance and courage to face the overwhelming problems which lie ahead, for without the divine support and leading, we are helpless, and we can only drift from blunder to blunder, and from chaos to chaos in a world stricken and humbled by war and perplexity."

Among those present was General Sir William Dobbie, formerly Governor of Malta, who in a few well-chosen words thanked the

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The New Bishop Mountain Hall

"I see in this house which we now proceed to dedicate, a blessed link between the past and the present, between the diocese of a hundred years ago and the diocese of a hundred years to come. I see it as a monument and centre of our mutual love and our unity of purpose in Christ."

With these words the Lord Bishop proceeded to the official opening and dedication of the new Bishop Mountain hall in Coaticook, Quebec.

Over a hundred years ago, on March the 5th, 1829, at the National School in d'Auteuil street, Quebec, a group of ladies met in the presence of the Bishop of the Diocese and several clergy to receive the female orphans of the city of Quebec. The opening ceremony was conducted by the Archdeacon of Quebec who read some passages from the Old and New Testaments and "Offered up prayers and collects suitable to the occasion". The children then sat down to their first meal, in their new home. It was quite an occasion. We must picture the bishop, his clergy, and the ladies of the parish clad in the dignified garb of their day, climbing in solemn order three flights of stairs to the garrets of the school house and followed by a herd of wide-eyed urchins clamouring to get at the meal. It was the beginning of the Female Orphan Asylum.

For three years the orphans had undisputed possession of half the top floor of the National School House. But in July, 1832 the other half, described as 'the waste garret' was fitted up to receive the children made orphans by the cholera epidemic. The orphanage stayed on at the National School House until 1861. It then moved to the Finlay Asylum.

The opening of the asylum in the new quarters was undertaken by Bishop G. J. Moun-

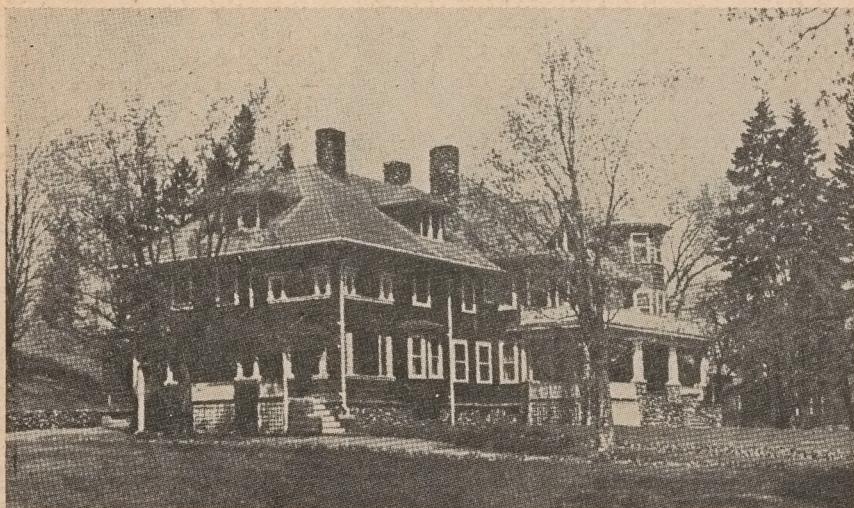
tain in the presence of Lord and Lady Monck. The secretary of the ladies' committee referred somewhat dismally to a defect in the waterpipes and the lack of a woodshed. The orphanage was moved quite soon to the former military asylum on Grande Allee. The ladies' committee purchased the building for \$6,000.00 and 24 girls moved in, in the autumn of 1873.

In 1927 the building was remodelled in order to accommodate hostel girls as well as orphans. The Sisters of St. John the Divine were placed in charge, and the institution hitherto known as The Female Orphan Asylum, henceforth was called Bishop Mountain Hall. In 1941, increasing demands for their services elsewhere compelled the Sisters to withdraw.

In 1942, Miss Helen Norton, of Coaticook, learning of certain financial difficulties with which the ladies' committee was faced, offered, with her brother Mr. Henry Norton, to give the beautiful Norton residence to the committee as a new home for the Bishop Mountain Hall. This generous offer was accepted by a majority of the committee and the institution moved to Coaticook on August the 24th, 1942. Nine girls took up residence in their palatial surroundings and the past met the future in an exciting present.

For 113 years the home for female orphans stood in Quebec. The inmates worshipped in the Cathedral and had become part of the history and life of that noble foundation. A hundred years ago orphaned girls sat on wooden benches set up in the broad central aisle of the cathedral. In later years their familiar faces might be seen peering down into the body of the church from the lofty gallery. For over a hundred years the ladies' committee met month by month to direct the policies of the asylum and to finance its work.

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JANUARY



1. Circumcision of our Lord.
3. SECOND SUNDAY AFTER CHRISTMAS.
6. Epiphany of our Lord.
10. FIRST SUNDAY AFTER EPIPHANY.
13. Hilary, Bishop of Poictiers and Confessor, circ. 368.
17. SECOND SUNDAY AFTER EPIPHANY.
21. Agnes, Roman Virgin and Martyr, circ. 304.
22. Vincent, Spanish Deacon and Martyr, 304.
24. THIRD SUNDAY AFTER EPIPHANY.
25. Conversion of St. Paul.
26. Polycarp, Bishop of Smyrna, Martyr 155.
27. John Chrysostom, Bishop of Constantinople, Doctor 407.
31. FOURTH SUNDAY AFTER EPIPHANY.

"BOYS AND GIRLS AT PRAYER"



Every Boy and Girl in the Church a Worker with God through Prayer for His Church around the World.

JOIN NOW !

Boys and Girls of Primary, Junior and Intermediate ages in Sunday Schools, Junior and Teen Age W. A. Branches, C.B.L. Groups, and Clubs, we invite you to join together in a great Fellowship of Prayer for the Missionary Work of our own Church, and of the Church generally.

This is one way in which we can all help to build a more Christian World, where friendship will replace hate and war.

The leaflet, issued quarterly, beginning January, 1943, is illustrated and contains a short prayer for each day of the week.

Please join through your Sunday School, or send your application to: The Secretary, "Boys and Girls at Prayer", Church House, 604 Jarvis St., Toronto, Ont.

Membership:

Single copy.....	10c a year
Twelve copies (to one address)....	50c a year
Fifty copies (to one address).....	\$1.00 a year

SOME SAINTS OF THE MONTH

Jan. 13. Hilary, Bishop and Confessor, was born in Poictiers in Aquitaine about the beginning of the fourth century, and became one of the deepest thinkers of the Western Church of his age. He was one of the first, if not the very first, to write a consecutive explanation of the New Testament book—a commentary on S. Matthew's Gospel. He became Bishop of Poictiers about A.D. 350, and suffered much for his defence of S. Athanasius, whom he never saw face to face. In S. Hilary we have a brilliant example of the power of sanctified intellect: he was a great exponent of and sufferer for the Catholic Faith, and hence his title "Confessor."

Jan. 21. Agnes, Roman Virgin and Martyr. The tradition concerning S. Agnes is historical, though more or less intermixed with legend. She is reputed to be amongst the youngest of the martyrs, and to have suffered when but a child of twelve or thirteen years of age for confessing faith in Jesus Christ. She was buried in the cemetery now bearing her name at Rome, on the Via Nomentana. Testimony is borne to S. Agnes by Prudentius, S. Ambrose, S. Jerome, and others of reputation. She suffered at Rome in the Diocletian persecution, A.D. 304.



SUNDAY MORNING PLAYS

The CBC is now presenting "Dramas From the Bible" every Sunday morning. These radio plays are a joint effort on the part of Earl Grey and Canon E. J. Ward, Chairman of the Council.

10.00 a.m.	A.D.T. Maritime
9.00 a.m.	E.D.T. Quebec and Ontario
10.30 a.m.	C.D.T. Manitoba
9.30 a.m.	M.D.T. Alberta and Saskatchewan
8.30 a.m.	P.D.T. British Columbia

The following is a list of the plays as the National Network will present them:

Jan. 3	—Jesus' boyhood.
Jan. 10	—Jesus' baptism and temptation.
Jan. 17	—First disciples in Cana.
Jan. 24	—A day in Capernaum.
Jan. 31	—Fishers of men.
Feb. 7	—Rejection at Nazareth.
Feb. 14	—The call of Levi.
Feb. 21	—The healing of the nobleman's son.
Feb. 28	—The feeding of the five thousand.
Mar. 7	—The Transfiguration.
Mar. 14	—The Good Shepherd.
Mar. 21	—The raising of Lazarus.
Mar. 28	—The Good Samaritan.
Apr. 4	—In Jericho (Blind Bartimeus).
Apr. 11	—In Bethany.
Apr. 18	—Palm Sunday.
Apr. 25	—Easter Sunday.

It is hoped that our people will listen to these regularly and write to CBC, 55 York St., Toronto, or Canon Ward, St. Stephen's Rectory, regarding them.

The Call of The Lord Jesus

By E. R. James

*JESUS WAS BAPTISED OF JOHN
IN JORDAN. St. Mark 1: 5.*

A young Jew, a Carpenter of thirty years of age, is pondering upon the meaning of the voices within Him. Eighteen long years have passed since He stood in the Temple, a lad of twelve, filled with the joy of being in His Father's house and about His Father's business. He had obeyed the voice to go back to Nazareth and be subject to His mother and foster father. It was not easy. Certainly there was a conflict. It was His heart's desire to be in His Father's house. Yet as He journeyed to Nazareth He was sure He was doing the will of His Father.

We know nothing about those eighteen silent years but of one thing we are sure. Like every devout Jew He had the privilege of studying the Scriptures—reading the sacred rolls in the synagogue. For the same reason four hundred years ago the English Bible was ordered to be placed on the lectern in every parish church in England so that any man who desired might enter the church and read the Book in his own tongue.

Many a night the Carpenter pondered upon the deep sayings of the prophets, especially Isaiah. There was a response in His own heart to those mysterious voices from the past in those Holy Writings.

Then one day a passing Jew told Him of the great prophet from the wilderness; how multitudes flocked to hear him. Perhaps as the Jew spake one passage came to the mind of the Carpenter: "I will send my messenger and he shall prepare the way before me." More than four hundred years had passed since those words were spoken by Malachi.

That night as He sat at supper in the little cottage He said to His mother that He must go to the Jordan to meet John the Baptist. There was a quietness in His voice that His mother had learnt to recognise. Nothing could turn Him when He spake so softly and with that far away look in His eyes. With the memory of the miraculous birth and its promises, she looked at her Son and instinctively felt that the crisis had come. What would it mean to her?

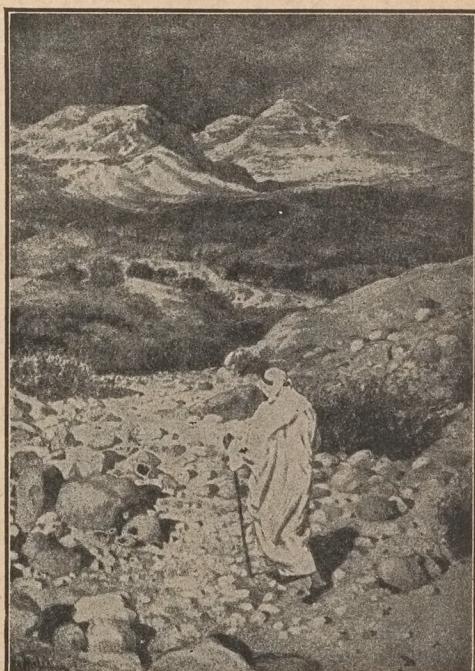
Soon the little business was settled, the Carpenter's shop closed and its Master never to return. He has finished His work as a Carpenter. He was now commencing His work as the Carpenter and Builder of the Kingdom of God.

The cousins Jesus and John met probably for the first time. The great prophet looked into the eyes of the Greater who offered Himself for baptism with the rest of His people. "Suffer it to be so" was the quiet reply of the young Man and the strong prophet yielded to the stronger.

It was at His baptism that the call came. It is the story of an inner experience. The account comes from the Lord Himself. In the days of His active ministry He reveals the details of that never to be forgotten experience to the nearest and dearest of His Apostles; men whose eyes were opened to see and understand something of its inner meaning. Every generation will discover new meanings. It is oriental poetry. "Straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove" entering into Him, not upon Him.

He is filled with the Spirit all the days of His active ministry. There is a blinding flash, and inward rush of power. A voice out of Heaven saying: "Thou art my beloved Son; in thee I am well pleased". A modern scholar translates, perhaps more clearly: "Thou art My Son; My Beloved; on Thee have I set My choice". Three distinct statements, but each meaning the same. "Thou art the Messiah—Thou art the Anointed of God—THE CHRIST."

John the Baptist came preaching the coming of the Kingdom of God. The Kingdom of God came in the Person of Jesus Christ. He is



The Spirit driveth him forth into the wilderness

the obedient Son; He has fulfilled to the uttermost the mind and will of the Father. "The Kingdom of God is within you" was literally fulfilled in the Christ.

"Straightway the Spirit driveth him forth into the wilderness". Are you surprised at that? Preparation; meditation; decision. He had to be alone; far from man and close to His Father. Nothing must interrupt the strain. He must struggle. He must make the decision. He is truly Man, bone of our bone and flesh of our flesh. As such He must decide upon the principles of His ministry. He must think and think hard. He must not allow the spell of His spiritual experience to pass away.

How great is the danger of sensational preaching both to the preacher and to the hearers. The leper is cleansed. He is commanded to tell no man. He disobeys. He dissipates in idle chatter the spiritual benefits. There is such a thing as a spiritual experience. Too many lose its power and blessing when they talk lightly about their spiritual adventure. A modern Scotch theologian has taught us that we must return to the wilderness for our deeper religious life. The roots of spiritual life must have time and quietness to strike deep into your personality and bring forth the fruits of His indwelling.

In "The Gospel to the Hebrews", one of the rejected Gospels, we have this reading, which Dr. Moffat thinks is authentic: "My son, in all the prophets did I await Thee; that Thou mightest come and I might rest in Thee, for Thou art My Rest". Thought provoking words.

THINK ON THESE THINGS



COMMENTS ORIGINAL AND OTHERWISE

(Continued from page 8)

Lord Mayor, not only for calling the meeting, but for the part he had played during his year of office in calling the people to prayer. They could not over-estimate the importance of prayer, and it was a grand thing to find one occupying such an exalted position as the Lord Mayor recognising that fact, and calling upon others to seek God's blessing on our cause.

At a later date another gathering was held at the Mansion House when plans were laid for a new campaign to bring the Christian faith to bear upon the commercial and financial life of England. The speakers were the Bishop of London, Rev. Leslie Weatherhead of the City Temple Church, and Sir George Aylwen a partner in a firm of stock brokers.

BROTHERHOOD OF ST. ANDREW IN JAPAN

Mr. Paul Rusch who has spent some years as a teacher in St. Paul's University, Tokio, where he organized the work of the Brotherhood of St. Andrew has recently returned to this continent.

After war broke out he was interned. In a statement recently issued he reports that 34 Protestant Churches, as required by the Government, have formed some sort of a union and been licensed to carry on their work. The Episcopal Church and the Greek Church have not yet been licensed.

Mr. Rusch also reports that strenuous efforts are being made among Japanese Christians in the way of self support and that so far as he could learn from inside an internment camp the churches were being well attended, and that baptisms and confirmations were on a par with past records.

At the recent Convention of the Brotherhood of St. Andrew in the United States, Mr. Rusch declared in the course of an address that all Japan is now suffering under the thumb of the most damnable military ever known. Mr. Rusch told of his experiences in Japan as an enemy alien, of life in a concentration camp, eking out slender rations with smuggled food, of the heroic Japanese Priest who came into the camp on Easter Monday to celebrate Holy Communion. He said that he had been cooped up with eighteen other men in a small room for six months and nine days.

THOUGHTS FOR THE PARSONS AND THE PEOPLE

Bishop Johnson, one of the editors of the Witness, has this to say in a recent editorial. He asks:

What are the extraordinary engagements that cause people to hurry away from church before the service is completed? We can sympathize with meek housewives who have husbands that are merely alimentary canals, surrounded by flesh; but the American habit of escaping the blessing may be the cause why the lives of the unblessed are so lacking in blessing.

It would seem as though God's blessing was one of the chief things for which men ought to go to church. To turn one's back upon it without grave necessity and humble apology to God is an insinuation that His blessing is not worth waiting for.

To leave the service which our Lord instituted before it is completed is to do as Judas did whose mind was so intent on the thirty pieces of silver that he forgot his manners. It is a poor precedent for Church people to follow. It is not only rude but it destroys the beauty of the service.

Some clergy mangle the service by mumbling it and think that they are doing God service. Why anyone should think that an indistinct utterance confers distinction on the priest or gives glory to God is more than my poor brain has ever been able to fathom.

We are in church to honor God, not to insult Him, for He is a Person who in the Person of His dear Son was most gracious to us. We can at least be gracious to Him. We do not do honor to Christ by murdering the service.

One Hundred Years Ago

Bishop Mountain's Winter Tour. Jan. 1st, 1843. I confirmed 217 persons in the Cathedral Quebec, great pains having been taken to prepare them— Jan. 2nd. Set out for Portneuf, but owing to great snowdrift and an upset in the dark which broke a shaft of the cariole I could get no farther than 30 miles— Jan. 3rd. Reached the Manor House of Mr. Hale, proceeded to the Church in the back concession at the Seigneur or Portneuf, and held a confirmation. Proceeded to St. Anne, 20 miles further— Jan. 4th. Crossed the St. Lawrence on ice to Nicolet, went to the Manor House of Capt. Chandler, the Rev. H. Burges in charge. A neat, small stone Church. 40 present at Confirmation— Jan. 7th. Re-crossed the St. Lawrence to Riv. du Loup (*Berthier*) Mission. Rev. N. Guerout, a small, stone Church. Confirmation— Jan. 10th. Drove through the woods 24 miles to Lake Maskinonge. 50 present in a farm house. Confirmation. At the Lake (St. Peter) a wooden building for Church and School is in progress— Jan. 12th. To Rawdon. Heavy rain and thaw. We were repeatedly upset, encountering swollen brooks, in one place the low-runneled berline was floating. I preached in the new wooden Church at Kildare. (Rev. R. H. Bourne). In the evening we went on to Rawdon, upset in a pool of water in a field, my cloak saving me from being wetted— Jan. 13th. Preached in the Church, 200 present. Confirmation. Drove 20 miles to New Glasgow. Abominable roads. 12 more miles to the wild township of Kilkenny through tall, solemn, wintry pines. At midnight reached a settler's house. The Rev. John Torrance of Mascouche who was with me occupied one of the rooms with myself— Jan. 14th. We drove to the small Church of Kilkenny. I consecrated this humble edifice. It was the first episcopal visit. 24 persons confirmed. As I had objected to their proposal of calling it Mountain Church, they asked me to give it a name. I called it after St. John the Baptist as being built for preaching in the wilderness, with which they were highly pleased. We returned to the Parsonage at Mascouche. Hon. Mr. Pangman, the Seigneur, is the great promoter of the Church in this mission— Jan. 15th. Two services. 100 present. Confirmation— Jan. 16th. To New Glasgow for the consecration of the Church, costing great exertions on the part of Mr. Torrance and the Hon. Mr. Pangman. 300 present. The site was given by Mr. Mackenzie, a respectable gentleman of Terrebonne. 1st Episcopal visit. Confirmation. It is a most labourious mission, including also Paisley and the Nord— Jan. 17th. Mr. Lundy who assisted in the consecration drove me 25 miles to Montreal; over the ice in clear cold weather, where I passed a week. 291 confirmed in Christ Church. The new St. George's is nearly finished. There is a chapel in Griffin Town— Jan. 23rd. To La Chine. Confirmation. Mr. Bond has also a service at Lower

La Chine— Jan. 25th. To Coteau du Lac, smallest mission in the diocese— Jan. 26th. Across Lake St. Louis, up the ice-bound river of La Guerre to the house of Col. Campbell at Huntingdon. Confirmation. 300 present in the Church— Jan. 28th. To the Log School-house ten miles from the village in the Gore where the inhabitants have subscribed £120 towards erection of a Church. Rev. Wm. Morris lives in a wretched tenement. Here are four Protestant places of worship all ill-appointed— evils of schism— altar against altar. What cause to pray that they all may be one!— Jan. 29th. 10 miles to Ormskirk (Rev. Wm. Brethour). Confirmed 51 in the crowded Church— Jan. 30th. 30 miles to St. Remi (Rev. Geo. Plees). Up the ice of the river Chateauguay and over denuded roads. A new stone Church, not finished, 110 sittings. Confirmation. Four horses were harnessed to a sleigh to drive me to Norton Creek— Jan. 31st. Proceeded to Russell-town Flats. Confirmation in an old store used as a school. 250 present. Proceeded with our same conveyance, four-in-hand, to Col. Schriver's at Hemmingford Corner, 24 miles distant.

(Journal of Bishop of Montreal.)



New Churches in Eastern Townships are in contemplation at Farnham; at Sutton where Mr. Hemp of Freleighsburg (Rev. Jas. Reid's parish) will do his best to forward the undertaking; at Waterloo Village in Shefford (the Rev. A. Balfour's parish) where the site is secured and Mr. Robinson will give £100; at Windsor where Mr. Wurtele who originates the project will afford very considerable aid; in the rear of Melbourne where the Rev. Chas. Fleming is furthering on the undertaking with a promise of success; in Mississquoi Bay at Philipsburgh where the old Church (built by the Hon. and Rev. C. J. Stewart, 1809) must come down. The Church at Kingsey (Rev. John Butler) and the parsonage are unfinished. Capt. Cox is the great promoter of both undertakings. New Churches are in contemplation at Aylmer on the Ottawa (Rev. J. Johnston) and at La Belle Riviere on the Ottawa (Rev. F. J. Lundy of McGill College writes respecting this Church); at the Gore near Huntingdon (Rev. Wm. Morris).

In Granby there is urgent need of a missionary. It has been supplied by Mr. Balfour from Shefford and Mr. Johnson of Abbotsford, who also attends to the congregation at Rougemont. A petition was presented to me from Granby village representing that there are 122 heads of families on the south ridge of the township and in Milton, members of the Church. The Church people have put up the frame of a Church, but the work is at a stand. The Rev. Thos. Johnson of Abbotsford has given the site of ten acres on which it stands, worth £100. Dudswell, Sutton and Farnham, as well as Granby, ought all of them be made

missions at once; also Inverness and Kennebec Road in Megantic.



St. George's, Montreal. The Rev. W. T. Leach was solemnly deposed after prayer from the office of the Holy Ministry by the Presbytery of Toronto for heresy. Mr. Leach was reported to have said that it was a painful and mortifying fact that the Church of Scotland is not a Church of Christ. A pamphlet, "A Full Account of the Trial of Mr. Leach etc." was published by the Presbytery. The Toronto Herald of Jan. 19th, 1843, warmly defended Messrs. Leach and Ritchie. The case occupied 12 columns in "The Church" of 27 Jan., 1843.

St. George's Chapel. lately erected in St. Joseph St., is now nearly completed. The choice of a pastor, being placed in the hands of the pew-holders, has excited no little interest. The choice fell, not on any one of the names submitted to the congregation, but upon the Rev. W. T. Leach, of Toronto, the late convert to episcopacy who, as far as we know, is not in orders in that Communion. Vote stood: Mr. Leach 37, Mr. Robertson 25. (7 Apr., 1843.)

St. George's Chapel. Not the slightest notice has been taken of the new style of building adopted in the erection of this chapel, now nearly completed. The outside of the stone has been left rough as it comes from the quarry. The chapel has been built on the proprietary principle—£25 shares—the proprietors having the presentation, subject to Rector's and Bishop's approval—the first Church built on this system probably. "The Church", 24th Feb., 1843.

Church Society of Diocese of Toronto. Collections were made in aid of the funds by several Churches in compliance with the Bishop's Circular, £89 having been received up to 18th Jan., 1843. The Midland Branch Assoc. met at Kingston. The Gore and Wellington Branch met in Hamilton Town Hall, the Niagara Branch on Jan. 4, and in Newmarket 19 Jan., and at many other places in the provinces. (The Church)

"The Church". An 82-ounce silver candelabrum was presented to the Rev. A. N. Bethune, Editor of "The Church", by Bishop and Clergy, in testimony of their sense of the industry, ability and discretion with which for four years he conducted the Public Journal of the Diocese. 28th Dec., 1842.

Lloydtown, C.W. The opening of the new Church took place on 1st Jan., 1843, the Rev. F. L. Osler having first performed service in the village at the school-house 10 Apr., 1842. The site was given by Mr. Tyson. The foundation stone was laid 1 Aug.

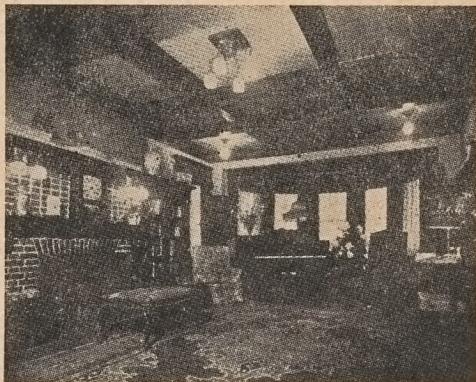
Cobourg. St. Peter's Church cannot accommodate more than 500 persons of the 1100 members of the Church in Cobourg. 150 additional individuals may be accommodated by alterations which will with little doubt be carried into effect. "The Church", 3 Feb., 1843. It was not easy for the Quebec Committee to say good bye to the orphanage. But provision

BISHOP MOUNTAIN HALL

(Continued from Page 9)

has to be made to meet new needs and expanding ideas.

The history of the Female Orphan Asylum shows a steady advance in conception and execution of work among homeless children. It began in a garret. It expanded to a building of its own. It began as a Female Orphanage; it became a hall. In each stage of its growth there was a definite desire to get away



from the old ideas of what should be done for homeless children, and to try to provide surroundings equal to those of more fortunate children. It was gradually realized that because a child had the bad luck to be born into unhappy circumstances it did not follow that she was inferior in any way to a child born into more favourable surroundings; and that if this were true, the poorer child had as much right to happiness, comfort, education and position as any other girl.

It was decided to open a new kind of orphanage. The first stipulation was that it should not be an orphanage at all. It must be a hall, a Vocational School. Every girl should be given the very best opportunity to find her vocation. The musical must have instruction in music. The students must have access to higher education. Every girl at the hall should have equal opportunities with girls from the privileged classes.

In keeping with the new plan an impressive opening was arranged. Over a thousand people assembled to witness the ceremony. A great service was held in St. Stephen's church. Then as the Coaticook 72nd Battery, the Imperial Corps of Frontiersmen, the A.B.C., the Girl Guides, the Cubs and the Brownies stood at attention and a thousand guests remained in silence, the Lord Bishop, attended by his Chancellor, the Rector of Coaticook, and the Rural Dean approached the massive front doors and with a loud voice cried, "Peace be to this house". The doors swung open and the bishop and party passed through into the oak panelled hall and proceeded to the chapel which was then dedicated as the Chapel of the Holy Spirit.

T. J. MATTHEWS,

Coaticook, Oct. 24, 1942.



Home Horizons

By Charity Mauger

The bells of Britain's churches have been ringing out in joyful thanksgiving and determined defiance to a listening world. Out of doors there are patches of snow over the fields, and the cold and angry wind will not cease until the lake has covered up its slow, sullen surge. So, although we are not yet even in the Advent Season we are more in mood than we might be for New Year's greetings and resolutions.

The bells have brought such a stirring message that we feel as though all our sluggish emotions and thoughts have been shaken, and clarified determinations have come to the surface, clearly defined. There couldn't be a better resolution for the start of another year of war than the solemn determination to do all that lies in our individual power to hasten the day when the bells will ring for final and complete victory, and then once more, as a daily event, to call the nation to worship. That resolution covers life in all its aspects, and even though it might sound absurd to some of us, whose lives are of necessity not so nationally useful as we might wish, still there is always something more than we are doing that can be done with good effect. Sometimes it is the example, sometimes the word in due season that may be of importance as well as the concrete effort. For some of us a little more thrift, and a few more war savings stamps may be the only extra effort possible, but even that, multiplied by hundreds, would mean much. And the expression of the will to win, not to win sometime, but as soon as possible, so that the youth of all the nations of the world might be saved as far as possible to help in the building of a new and lovely abode for happy peoples, communicates itself to other less intense spirits, and so the tempo increases.

Taxing the Little More

I was much impressed with an article written by a man with a war job who was always on the lookout for still more help he could render. He did without this and made that do still another year, and then, finally, he taxed himself to the extent of one war stamp for each dollar expended on personal

needs. That idea might be amended for those of us who could not afford quite so heavy a self-tax, to a stamp for each dollar or portion of a dollar expended in any fashion that we know is not basically essential. The scheme would be quite beneficial in our personal living standards if these should happen to be too high, and offers itself as a splendid resolution for a wartime New Year of paramount importance.

Treasure Tradition

The following excerpt is taken from a letter recently received from a friend who is living in somewhat colourless surroundings, in two rooms, but who derives genuine pleasure in her everyday, restricted existence because of the intimate possessions with which she is surrounded. Her case is striking proof of the wisdom of retaining the evidences, whether grand or humble, of the continuity of our own particular family. The stigma of "superiority", or false pride, which some persons attach to a love for the past, and for tradition, is utterly wrong. We will possibly hear a good deal in the future about living in the present alone, and sweeping away the past, and we would be wise to think this matter over, and then be on our guard. But to go back to the letter:

"Perhaps," says the writer, "the antiques I have on the shelves are out of place, but as I look at them a thrill of pleasure goes over me. In the centre of the top shelf stands on edge a very old, round papier maché tray, eleven inches across; the inlaid rose of mother of pearl glistens and forms a background for a porcelain Madonna, four inches high. On either side are silver candlesticks, and next them two daguerreotypes. One of these shows a dashing young officer in Captain's uniform, his whiskers worn in the style of the early sixties. The other is of his mother, a widow of twenty, with a sad and beautiful face. Beside her is a miniature of her young husband, a captain in the 66th Regiment, who met a tragic death in 1838, being bitten by his dogs which were fighting. At the other end of the shelf are very old portraits of the mother and uncle of the widow. The mother is in quaint cap with strings tied under her chin, hair smoothed over the ears; she was mentioned in dispatches in the Indian Mutiny."



There is more of it, and equally interesting, connecting links with a personal past. How much better to people the past than to have it a blank. And if we are wise we will pass on to those who come after any evidence we may have, both of our own times as well as of those who have gone before us.

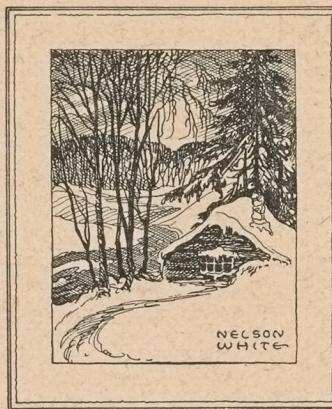
The Memory of a Lovely Gaiety

We have just heard of the swift passing of an outstanding member of our summer community, one who for fifty years had been coming early, and staying late, in her summer home and garden. In these days of wholesale death and destruction, the serene departure of someone well over seventy is probably a matter for calm acceptance; our purpose in mentioning it is to draw attention to the joy-bestowing quality of a gay heart. Age had little to do with this slim, swift-moving person with flashing smile and dancing blue eyes. She was over the age for motorists but she had permission to drive her big car, and she did it deftly, as she did all else in house or garden. She would row her boat out into the lake, with only her old dog as companion and bring back rock bass to make a delectable meal. Nothing from her garden was wasted, and potted parsley and the last offerings of the kitchen garden came to us, when, Thanksgiving over, she returned to the city.

It seems as though a light which had flashed in many dull spots, a gay expectancy which she engendered even in commonplace people had flickered out, leaving the darkness the deeper. But surely such a spirit of courageous gaiety could be cultivated, with some small success at least, by more of us. If we wish to disassociate ourselves with age in its worst aspect, and if we would leave behind genuine regret that we had gone, let us cultivate and spread abroad a gentle and lovely gaiety.

Face the Food Front Inspirationally

The shortage of meat, which, however, is not apparent in our vicinity, has brought to cooking columns and magazines many excellent vegetable dishes. These make very good luncheon dishes if not needed for dinner. Almost any combination of vegetables can be made into a loaf with the addition of breadcrumbs, or macaroni, an egg or two, and cheese. Onions and apples, topped with cheese, is a scallop which Brigid advocates. Biscuit dough, topped with a plentiful supply of partially-cooked onions, together with some sour cream and the yolk of an egg is excellent, or it may be reversed into an upside down dish with the onions below. We must just use what is available, and have too much pride to let dullness creep into the Food Front.



Healing In Sun, Soil and Space

Brigid went about fourteen miles away from home the other day to talk to the members of the Women's Association of the United Church in a small farming community.

We motored through the peace and quiet of a brooding autumn day, past emerald green fields of fall wheat set off by distant glimpses of crimson sumach, down a side road where stones were much in evidence and the horses were ploughing smaller fields, then into a farmyard and a house of brick, entering the back door under a framework which evidently supported a grapevine in summer and made a grateful shade. It was a nice old house, bright and com-

fortable, adapted to fuel-saving by having two bedrooms on the ground floor, and the stairs completely shut off behind a partition and a door. But the predominant feature on that occasion was women. Every chair in every room was filled with women, some with babies in their arms while the floor space was occupied by children of pre-school age. It was a gathering of fifty or more women from that sparsely-populated district, from the three churches served by one minister. The very young wife of the minister was the only city-bred women there, and she said she never wanted to go back to a city to live.

We made the mistake of arriving on time, which meant sitting a very long while before anything happened, followed by a still longer period in which the secretary searched for her minutes and every verse of the longest hymn was sung. But one can understand that the business meeting cannot be foregone when it is difficult to get together. It is wiser for the speaker to allow a half hour's grace.

Two items came out of the meeting which are common to all, the country over. One was an appeal for support of an effort to transplant a Home for Girls outside the city; the other was an announcement that one group had substituted straight giving for the usual church supper which had supplied funds in other years. Brigid was able to endorse the soundness of both items through knowledge. It is remarkable how many workers whose lives are devoted to some service for humanity dwell on the soothing and healing for body and mind in sun and soil and space. The need for recreation of a keen and healthy type in all the small communities from which many of the unfortunate girls come was easily recognized.

Brigid dwelt on a truth which country women need to realize at all times, namely, that they are in a position to do more independent thinking than city women who are so constantly dominated by opinions and thoughts of others. Also, that so many more country women are to be found in the cities than the other way round, that it could be the intelligent women with the advantage of rural opportunities for knowing the simple, natural, basic things of life who could exert the deepest influence on our national life.

Alas, do not many such women wish to forget, or conceal, that they came from the country, instead of using that fact as firm ground under their sure feet?



THE END OF THE SENTENCE

1. Our school-system needs overhauling—(who are the men on the schoolboard? I don't believe I know the name of one of them).

2. Of course I believe in religious education in the schools (but I can't take any action: its a prickly question with all these different denominations).

3. My child learns nothing in Sunday School—his teacher seems to know nothing herself (and I haven't time to take even one short course in Bible Study).

4. Just look at our empty Churches! (but its too wet to-night to go out to Evening Prayer).

5. The Church is asleep—we need new, young blood in the ministry (but I'm arranging for my son to go into Law).



RECENT DOINGS AND SAYINGS

A Religion and Life Week was recently held in Sheffield in which the Free Churches co-operated. Among the speakers were the Archbishop of York, Father St. John Groser, Dr. William Paton and Rev. Leslie Weatherhead.

A meeting of United Christian Witness was recently held in the Diocese of Newcastle when both the Anglican and Roman Catholic Bishops as well as a representative of the Free Churches took part.

Anglican women in the Old Country now have permission to attend public worship without wearing their hats. The two Archbishops have issued a joint statement which said that the old injunction that women should go to church with covered heads has long fallen out of use.

The Bishop of Colorado is getting together a list of the names of all the men in the diocese who are serving with the armed forces and is sending to each one a letter of Christmas greeting assuring him that the people at home are praying for him, and reminding him of his Christmas Communion.

In Japanese controlled China steps are being taken to compel all the different religious communions to form some sort of a union, as has already been done in Japan. It may be taken for granted that such an organization

would be controlled by the Japanese State, and used as far as possible as an organ of Japanese propaganda and policy.

The statement is made in a London Church paper that all Chaplains attached to parachute units go through precisely the same training, which includes jumping from aeroplanes at varying heights.

The Bishop of Hong Kong is shortly returning to China to hand over to Madame Chiang Kai-Shek the £140,000 that has been raised in England on account of the Aid to China Fund.



WHAT TO TALK ABOUT

The Archbishop of York speaking to the congregation on the occasion of an induction of a newly appointed rector gave some sound advice. "When the clergy visit you" he said "don't talk to them of the weather or the latest war news. Talk about yourselves, talk to them sometimes about prayer, or about problems that perplex you. That is what the clergy are there for."

That was good advice, and it was advice that we in the ministry might also take into consideration. We share with our people responsibility for the use made of our parochial visits.



"FROM HOUSE TO HOME"

by Barrie Flint

76 pages. Price 45c Paper
S.P.C.K., Canadian Agents, The Church Book Room, 604 Jarvis St., Toronto.

For help and suggestions to a parish priest in conducting a small class of children around the parish church, the above little book is to be recommended. There is great value in a course of lessons such as this, which makes visible objects such as font, prayer desk, pulpit, bishop's chair and altar the points of contact in teaching. The six lessons given in this book, based on these objects, would make an ideal set of subjects for a Lenten series of children's Services held in a church. Each lesson takes up one or more Bible passage connected with the particular object being studied. Even a child of ten or twelve would readily grasp the subject matter of the lessons. The material is written for use in an ordinary class and consists of an imaginary process of furnishing an empty church with articles required for public worship. By making use of home-made cardboard "cut-outs" (such as children love to construct) an interested teacher might find opportunity for giving pupils a certain amount of expression work which would impress upon their minds the meaning of the furniture of the church and inculcate in them a love for the ordered worship of the church. The book contains drawings of all the objects which are studied. A model church, constructed in the course of the teaching of these lessons and coloured by crayon or water-colour, would become a valued possession for an ordinary child.

BOOKS

I SAW TWO ENGLANDS by H. V. Morton, author of In The Steps of The Master. This beautifully produced book is well illustrated from actual photographs. 324 pages.....\$3.00

THE HISTORY OF CHRISTIAN WORSHIP by Oscar Hardman. 250 pages.....\$1.50

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E. H. Jenkins. Miss Alice Fleming was the accompanist. Those present enjoyed every minute of the concert. Tea was served to the Choir and artists by the women of the Vestry.

We all join in best wishes to Miss L. Simons on learning of her departure as a nursing sister in the army. Miss Simons has been an inspiration to us all with her ready co-operation and enthusiasm in all branches of church work. A presentation was made to her after the service on December 13th when the congregation and various organizations wished her "Godspeed" in her new work. Miss Simons has been posted to Calgary, where her sister Jean is serving with the Air Force.

ST. MARY'S

THE REV. A. ELLIOTT

The W.A. held a very successful tea and sale of needlework, December 10th, in the Parish Hall. We were very pleased to have with us Mrs. Barfoot, Mrs. Matthews and Miss Lillingston, whom we all enjoyed meeting.

Now Christmas is past we must look forward to making the year of 1943 one of love and fellowship, which is most needed in our lives. Let us help to make this world a better place to live in.

Our Junior Choir, under the leadership of Miss Lavinia Davies, is doing splendidly. We hope, one day soon, they be able to play a large part in the service.

The annual meeting is to be held January 14th in the Parish Hall. A good attendance is looked for. Keep that date open.

Rural Deanery of Wainwright

WAINWRIGHT

THE REV. L. A. BRALANT

These notes are being written while the spirit of Christmas is still upon us, but there is much to report that has taken place before the great festival.

At Irma the W.A. annual meeting was held at the home of Mrs. Pryce-Jones when the Rector and Mrs. Bralant were given a warm welcome. The reports of the various officers showed that real work had been accomplished during the year. All officers were re-elected for 1943 and Mrs. Fred Darling had kindly undertaken the task of Prayer Partner Secretary. We welcome the enthusiasm of the juniors and although as yet the branch is small, we believe it will progress under the able leadership of Mrs. Axel Peterson. A J.W.A. service was held on December 13th at which three members were instituted by the Rector. These included two English War-guests and we are glad to welcome them into this closer fellowship of the church.

On Monday, December 14th, the annual meeting of Battle Heights W.A. was held at the home of Mrs. Laycock. It was a very enjoyable meeting held in an atmosphere of Christian friendliness. In the evening the Rector conducted a brief service for the Little Helpers. Seven from a total membership of eight attended, and we congratulate Miss Bacon on the splendid progress made in this new branch of the W.A. work in this district. The

mite boxes were well filled and the amount collected in this way totalled nearly \$4.00.

Services in this area have not been very well attended largely due, no doubt, to the heavy snow. It was impossible to hold the Christmas service for this reason.

In Wainwright the W.A. held their annual meeting on December 1st. It was a pity that more did not attend as it made the election of officers impossible. We do hope that more will come to the January meeting. Many people seem keen to "help" but few seem willing to assume the responsibility of leadership. This is a situation that must be remedied if the church is to advance in the new year.

We are happy to note several new people coming to the services. We extend a warm welcome to them. Our thanks are due to Mrs. Leonard McLeod for her help with the girls' choir for the Carol Service on December 20th. It is a pity that so few of the girls attended that evening, and on such an occasion we had hoped to see more of the empty seats in the body of the church filled.

When these notes are read a New Year will have dawned. It is customary for a New Year message to be given, but I often wonder if much notice is ever taken of such messages. Flowery sermons may tickle the ears, but the Word of God pierces the heart and sears the conscience. What are we to say for the New Year? Whilst the secular world horizon seems to be clearing somewhat it is lamentably true that the spiritual horizon does not seem to brighten very much. Perhaps the adoption of a slogan might help us, that is, if we really are concerned with carrying it out. I suggest "FORWARD TO CHRIST," and this has first an individual personal application, and ultimately a national one. We find again and again many who are baptized and confirmed but who show no signs of being spiritually regenerate and who appear to bring forth no "fruits of the Spirit." Conversion is as much needed inside the church as outside it, and only when the nominal "professing" Christian becomes the "possessing" Christian—possessing Christ—can there be much hope for us. As Christians we have to realize that we are "not as other men are"—we are the "salt of the earth," "the light of the world," "the ransomed of the Lord," "witnesses unto Him." Be courageous! What sort of light have you been sending forth in the past? Has it helped anybody else to see their way into the Kingdom of God? If not we are disobedient to our Captain, and we jeopardise His cause. May the New Year bring us fresh opportunities for making known the riches of God's grace in Christ Jesus, and may we not fail. "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." (Isaiah 41:13.)

Our sympathy is extended to Mrs. Taylor and family in the loss of her son Norman who was killed on active service in England on December 5th. Our prayers are upholding Dr. and Mrs. Middlemass whose son Gilbert is now a prisoner-of-war.

Baptized—Wayne Victor Cowley, December 6th, 1942.

ST. MARY'S EDGERTON; ST. PATRICK'S, HEATH

THE REV. A. A. COURT

Having accidentally omitted Christmas greetings in our last notes, may we first of all extend very sincere wishes for a Happy New Year to our Bishop

CHURCH MESSENGER

and Mrs. Barfoot, the clergy of the Diocese and all their congregations—and may it bring lasting peace to this troubled world.

The Bishop's visit was very much enjoyed by all who attended the services here, as did the Heath and Chauvin congregations. His sermon,—based on Psalm 68:19—was full of interest, and contained many significant, thought-provoking allusions to the past and present world conflict.

Thanks are due to the following families for their hospitality to his Lordship: Mr. and Mrs. R. Kington, Mr. and Mrs. P. S. Pawsey, Mrs. J. I. Sawyer, Mr. and Mrs. Donald Pawsey, and Mr. and Mrs. F. F. Mitchell. It is to be hoped that weather and road conditions will not be so very disagreeable next time the Bishop honors us with a visit.

Christmas Day Services were fairly well attended, almost an equal number of communicants being at both the 8.30 a.m. and 10.30 a.m. celebrations. The latter service had the benefit of the choir to lead in the singing of the beautiful hymns and carols, and their softly sung "O Little Town of Bethlehem" whilst communicants were receiving the Holy Sacrament helped many of us realize what Christmas is,—and should mean, but which we are so very apt to overlook. Possibly, the fine sermon we listened to on the fourth Sunday in Advent was still fresh in our minds, for our Padre entreated us very earnestly, not to confuse the "True Spirit of Christmas, with Santa Claus."

Burial—Mrs. Henry Hooper of Prospect Valley. The Rector officiated, and interment was made in the cemetery at Prospect Valley.

Marriage—Percival Charles Tribe, to Ada Dabbs. The parish extends hearty congratulations to Mr. and Mrs. Tribe.

ST. MATTHEW'S, VIKING

THE REV. H. J. JONES

Now that the bazaar is over, activities in our church circle are slowing down. However a little get-together social was held in the hall on Friday evening, November 20th. Those who were present spent a very enjoyable evening. Games and contests were played after which a very nice lunch was served. We trust that more of these social activities will be forthcoming.

The services at the church are not quite so well attended as they might be, due perhaps to the cold weather. The Rev. H. J. Jones comes a distance of forty-six miles to give us service. Surely we can attend a little oftener.

The members of the W.A. and the Vestry are pleased to report that nearly all financial obligations have been met for the time being. These cold days however make big gas bills which must be met.

We are pleased to have Mr. and Mrs. J. Barber living in town. They are regular attenders and so help to swell our congregation.

Before another copy of our "Church Messenger" is received we shall have participated in our Christmas Services. We trust they will bring to us the full significance of the meaning of Christmas.

May we wish all our members a very "Happy New Year."

On Friday, November 27th, the Rev. H. J. Jones officiated at the marriage of Catharine May Lawes to Edward Osborne Evans.

HOLY TRINITY, TOFIELD

THE REV. H. J. JONES

The Senior W.A. met at the home of Mrs. Holmes on December 3rd with seven members present. After the devotionals and usual business final plans were made for the Bazaar held on December 5th in the Curling Rink. There was a lovely display of knitted, plain and fancy articles, etc., and these were priced at the meeting. The bazaar proved successful and our thanks are due to one and all who helped in any way to make it worthwhile.

The Juniors also had a bran tub and a display of sewing, etc., and realized seven dollars and forty-five cents. Some of the Little Helpers also contributed to this table.

Before this monthly magazine article is printed we shall once more have said good-bye to another family—Mrs. and Mrs. Bailey, Maymie and Ralph, who are moving to Edmonton and who will be living in St. Faith's Parish. The children were enrolled as Little Helpers in 1932, attended Sunday School, and were confirmed here last October 28th, and formerly had many successes in Junior work in both Diocesan and Dominion competitions. Mrs. Bailey has been a faithful W.A. worker and will be missed at our meetings as well as at church. We wish them all the best of everything in their new place of abode and trust they will continue their good work.

During the last few months we have parted with quite a few families—around twelve persons in all—leaving gaps which disrupt our organization work considerably. It certainly is true and brought home very forcibly these days—"the city is fed from the country"—as mentioned on a previous occasion by our Bishop.

Sunday School and Church Services have been held regularly.

Christmas Communion was celebrated here on Christmas Day at 11 a.m. Rev. H. J. Jones also attended to some private communions.

The church was tastefully decorated with spruce etc. for the Christmas Services.

A happy Christmas Tree party for the Juniors and Sunday School scholars was held in the church hall on Saturday, December 19th from 2.30 to 5.30 p.m. Carols were sung, games played, a short program enjoyed, followed by the distribution of gifts by the Superintendent. The children enjoyed lunch around the table. We were favored with a sunny day for the event.

The Bible Society officers and canvassers wish to thank all who contributed towards this necessary fund. There was a considerable increase over that of last year for which we are exceedingly grateful. This is as it should be considering the year 1942 is the Silver Jubilee year of the North Alberta Auxiliary. Again we thank all contributors for their interest and support. (This notice was overlooked and should have been reported in last month's magazine.)

We regret having to report the accidental death on his farm of Mr. John A. Logan, aged 68 years, on Wednesday, November 25th. He was a member of one of the earliest Tofield families—the district north of here "Logan" having been named after his father—and the Anglican Church at Logan (burnt to the ground some years ago) was believed to be the oldest church in the West. Some of the pews in the Tofield church were originally in the Logan Church.

The funeral was held from Holy Trinity Church, Tofield, on Monday, November 30th. Rev. H. J. Jones officiating. Our sincere sympathy is extended to Mrs. Logan and family.

Rural Deanery of Wetaskiwin

CAMROSE

THE REV. A. WALLIS

On Monday, 30th, we had a party in the Rectory for the Choir in honor of Mervyn, Grant and Neil Devenshire. They are going to Edmonton to live, and we wish them the highest and best joys life has to offer. We presented them with gifts, and the remembrance of their loyalty will remain with us for a long time.

On Wednesday, 23rd December, our Sunday School Christmas Tree party, complete with Tableaux and Plays. There never were sweeter little angels or more solemn shepherds and Magi; the small people have a charm all their own. By request Nina and Serena Fawcett sang for us again, assisted by Ronnie, two years old.

The plays by the Senior classes were much enjoyed. Peter Gorovich played his violin, and Kenneth Campbell, the piano.

The tree looked gay, and at frequent intervals eager questions regarding Santa's arrival, could be heard—everything else had been leading up to that moment in childish hearts. When he came, he proved all that a Santa should be. He was a wee bit serious at first, changing light and heedless giving and taking, into a remembrance of the Christ Child Who came to earth long ago to teach us how to be unselfish. Then, assisted by Amy Sharland, he distributed the gifts, and the fun commenced. We were glad to see so many parents present. Grateful thanks to friends who gave or helped with the tea afterwards, to Rector, Santa and teachers.

A.Y.P.A. meetings have included a Worship Programme held at the home of Mrs. Sharland, when Eva Briggs read a fine paper, and our hostess served a lovely lunch.

Also, a Social evening during which Kenny Campbell contributed pianoforte solos, and Peter Gorovich violin selections, and Amy and Jean Sharland some tap-dancing. Miss Eva Briggs gave her talk on "All Aboard." Just here, we would like to congratulate the winner of the Public Speaking Contest; we are still proud of Eva for bringing the Cup to Camrose last year.

The last meeting of this year consisted of a Work meeting, when the young people decorated the hall for Christmas Party. During the opening service, we stood in silence remembering Jack Richardson, R.C.A.F., who has passed to still Higher Service. Jack used to be our President; he was a good leader, and we shall always remember his Talk on one White Gift Sunday, when he spoke on David Livingstone, as being the man "who forgot himself in service to others"—rather significant.

On Thursday, 17th December, we attended the funeral of Sgt. Pilot Jack Richardson. Much could be said of all that Jack stood for, but there is not room. We offer his loved ones our sincere sympathy, and this quotation comes to mind:

"The challenge of suffering that men may be free, is not a matter of little things and petty self-denials. When we lift up our banners in this Crusade, we also take up our Cross."

The Carol Service on the evening of the 20th, was enjoyed by those who sang and those who listened. The sermon from the text in Isaiah ". . . and the crooked shall be made straight, and the rough places plain" told of the many beautiful

things to be found close at hand, Peace, Confidence and Happiness. Which reminds us that it would be a pity to be so busy listening to jazz, that we miss the song of the Angels.

On Christmas Eve we had midnight Celebration of the Holy Communion. The church looked lovely and Christmasy, and many people came. We used for the first time, our new hymn books, and appreciate them very much.

A Thought for the New Year:

"Far stronger than fate is the courage that bears it undismayed."

Baptisms—December 13th, Richard Stanley Pelan; Leita Anne Bradley.

Burial—December 17th, Sgt. Pilot Jack Richardson.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

The annual meeting of the W.A. was held at the home of Mrs. Butcher, December 17th. Reports showed that all obligations had been met, and some assistance had been given to the Vestry.

The officers for the ensuing year are: President, Mrs. J. G. Baker; Vice-President, Mrs. Butcher; Secretary-Treasurer, Mrs. A. C. Birchall; Dorcas, Mrs. Butcher; and Prayer Partner, Mrs. E. W. Briggs. It was with regret that the members accepted the resignation of Mrs. E. R. Ochsner, who has been a most efficient Secretary-Treasurer for the last six years.

A Choral Communion Service was held Christmas morning. Unfortunately the congregation was rather small, but to those who came it must have brought joy and comfort.

There was a happy gathering of children at the Sunday School Christmas party Tuesday afternoon, December 29th. Games were played, carols sung, and after refreshments had been enjoyed, the Rev. A. Wallis distributed gifts from a tree.

Rural Deanery of Pembina

ST. MARY'S, JASPER

THE REV. W. DE V. A. HUNT

On a cold, bleak December morning, just a week before Christmas, the body of Arthur Edward Burgett, second Bishop of Edmonton, was laid to rest in the Jasper Park cemetery. Bishop Burgett died in Victoria, B.C., but his body was brought to Jasper at his own special request. In life he loved Jasper and often visited it when he was in health. Now his mortal remains lie on the hill-side which slopes down from the foot of Pyramid Mountain to the Athabasca River.

Bishop Barfoot, Archdeacon Tackaberry and the Vicar conducted the funeral service in St. Mary's Church—the church in whose building Bishop Burgett had taken such a keen interest, and to the maintenance of which he had contributed so much. In the course of the service Archdeacon Leversedge spoke briefly, but feelingly, of the many benefactions conferred upon the Diocese by the late Bishop, and of his devotion to duty and to the welfare of his flock.

At the beginning of the service the noble hymn "God of the Living" (No. 809) was sung, and at the close, as a thanksgiving for a great Christian life, "Praise to the Holiest" (No. 384).

Canons Trendell, Matthews and Hatfield, with

CHURCH MESSENGER

the Reverends Nainby, Faulks and Dicker, acted as pall bearers.

Miss Moody, who for so many years kept house for Bishop Burgett, accompanied his body to Jasper. Another old and valued friend, Dr. O'Hagan, was also present to bid farewell to one he has so long admired.

For churchmen Christmas Day opened with the midnight choral Eucharist. The service was well attended and fifty-four persons received their Communion. The church was decorated with cedar boughs and holly and on the Altar were chrysanthemums and roses given by Miss Camp and Dr. and Mrs. O'Hagan in memory of Bishop Burgett.

The Carol Service was held on the Sunday after Christmas and was a great credit to the Choir members; and especially to Mr. and Mrs. Heckley who have devoted so much time to their training. The junior members of the choir were given an opportunity to prove their worth when they sang "See Amid the Winter Snow." The senior members joined in the chorus only. Miss Beatrice Bryant sang the solo part in the carol "Hark What Mean These Holy Voices." Mrs. Mahood sang that very beautiful solo from the "Messiah"—"O Thou That Tellest Good Tidings."

The year now closing has in many ways been a difficult one owing to war-time conditions; yet we are thankful to be able to finish it without being burdened with debt, and with our obligations to the Diocese fully covered. One debt we do owe is a debt of gratitude to those few faithful parishioners who have worked so hard to keep the church functioning. There are however far too many who are content to adopt the attitude of the Laodiceans materially, and we fear spiritually. Our Authorized Version, which uses plain old English words, does not hesitate to describe such as being in danger of being spewed out of God's mouth. Let us pray that with the New Year may come a renewing of zeal for the things of God in all who look to this church for their spiritual ministrations.

EDSON AND ST. PAUL'S MISSION

THE REV. W. DE V. A. HUNT

St. Catherine's W.A. winter sale this year, on December 5th, was quite an outstanding success considering the times. A splendid display of sewing was thoroughly cleared up. Any increased sacrifice in production for the home cooking stall was well rewarded. Indeed a home cooking stall has become a place of demand rather than supply. We actually did better this year than in some previous ones, and are specially grateful to all contributors. The Intermediate Girls had a dainty stall of their own, and enjoyed a successful afternoon disposing of pot holders, handkerchief cases and other useful articles made by themselves.

Personal notes from the W.A. during the last month or so include a farewell tea for Mrs. Fyfe, at the home of Mrs. Tucker, where Mrs. Fyfe was presented with a beautiful Prayer Book with hymns, by the members. We shall miss Mrs. Fyfe, who has been a fine and reliable helper in all our undertakings. There was also a W.A. party congratulating Mrs. Hardacre on her 60th birthday. Mrs. Hardacre has been one of our oldest and most loyal members, and we were happy to make her a small gift of remembrance on this occasion.

Our Sunday School children representing such varied ages now, Mrs. Elliott held the real old-

fashioned Christmas party for the younger ones at her own home this year, complete with tree and Santa Claus as usual, and treated the Senior girls to a show instead. This arrangement seems to have been quite a success with the younger set. Thanks are due to all who gave financial and other help, but chiefly to Mrs. Elliott herself to whom fell perhaps rather more work than usual. She was assisted at the party by Mrs. E. Harrison.

We had a Carol Service last Sunday, with a good attendance, and expect to have a Communion Service the Sunday after Christmas. We will greatly miss the Christmas Eve midnight Communion. It seems that nothing can take its place. Perhaps the less our facilities for religious celebrations the more the keeping up of their spirit seems to fall to each individual's responsibility.

The Rev. W. de V. Hunt has been conducting an adults' Bible Class on Alternate Monday evenings at the Rectory at 7.45 p.m. These classes are most interesting and deserve a larger attendance than they have so far enjoyed.

The Sunday School children, assisted by the Junior Choir, put on a series of Nativity tableaux in the Parish Hall on the 21st. As Mr. Hunt is only here for a short time each week-end, it has been difficult to arrange these tableaux, but in spite of this handicap they were beautifully arranged and the children carried out their parts quite well and appropriately, with very little practice. Thanks are due to Mrs. Elliott, Mrs. Buck and Mrs. Tucker for help with costumes, etc.

Baptism—Sunday, December 13th, Elizabeth, daughter of Mr. and Mrs. C. Blue.

ONOWAY MISSION MISS BARBARA ONIONS

The Pageant of the Holy Nativity was presented on December 20th to a fairly large audience in the Community Hall. All those who saw it seem to have been very favorably impressed, and of the opinion that the whole thing was more beautiful than in previous years. Certainly the parts were well and reverently performed by the children and others who took part. The background of midnight blue, and the varying shades of purple of the curtain Angels helped very much to beautify the coloring of the various costumes. The choir was under the direction of Mrs. Parker, and we are much indebted to our soloists, Miss Coote and Mrs. Dales.

We were very fortunate this year in being able to have a Celebration of Holy Communion on Christmas Day. It meant a very busy day for Mr. Dicker as he came to us after a Midnight Service in Wabamun and then had to go from Onoway to Duffield, but we very much appreciated his coming. It was nice to see such a good turn-out, including so many of the children.

The Sunday School had their Christmas party on December 28th and enjoyed seeing lantern slides of Peter Pan. Miss Ann Ledger was presented with a Prayer Book, in appreciation of her very faithful years of service as Superintendent of the Sunday School. We hope that she will continue her good work for some time to come.

Holy Baptism—Kenneth Harold Peterson on December 5th at Rich Valley; David Garry Mattewson on December 6th in St. Peter's, Brookdale.

Quebec City.
St. Andrew's Day.

Dear family,

I realized today that the promised letter about Quebec would not be forthcoming, at any rate for this issue of the "Messenger."

The last few days of November sped away before one realized it, and tomorrow is the first of December. The miraculous aeroplane will carry this poor substitute to the Editor's table, and it may find a place in the December issue.

Since Padre Dicker has moved into the Mission House I have even less right to be appearing in this column.

But if I use the opportunity to welcome and commend my successor to your prayers and support my temerity may be overlooked. He has had to contend with the worst weather in living memory, judging by the newspaper accounts sent to me recently. You will all make allowances for the fact that he may not be able to visit many of you for many, many weeks, owing to road conditions. The Rev. John Dicker has the reputation in Quebec (where his grandfather, Bishop Dunn, the Bishop of Quebec, was widely known and revered) of being a good and faithful priest, not afraid of work; and with the will to get out and meet people in their homes. He is deserving of your utmost loyal support, and if I know anything about you, he will get it.

Although he has my recently compiled "family directory," he is still a stranger in a strange land. This mission is vast and unwieldy; always beyond the strength and power of one man to cope with. You will keep this in mind, I'm sure, and go out of your way to help him.

I may say that the news of his arrival has taken a load off my mind, and I am personally grateful to the Bishop for so speedy an appointment, and for his characteristic sympathy and understanding at a time when he is hard-pressed for clergy.

He has, by this appointment, expressed confidence in your people, and you must see to it that our churches in the Wabamun Mission are as full as the circumstances of war permit; and that there are no slackers.

I will not trespass further upon the time and space of a kindly Editor and typographer. You will have word of me before Christmas, and in the meantime I send my love to all of you in the fellowship of the Gospel.

Affectionately,

COLIN CUTTELL.

The Rural Deanery of Vermilion

THE CLANDONALD MISSION

THE REV. F. A. PEAKE, Vicar

On the Sunday before Christmas we were fortunate enough to have the Lord Bishop of the Diocese with us. Weather conditions made travelling difficult but services were held at Landonville and Clandonald. The congregation of St. Mary's, Landonville received their Christmas communion in the morning and during the service the Bishop dedicated the new Altar which was installed by the members of the W.A. during the summer. Several members of the Carol Choir were also present and sang a selection of lesser known Christmas Carols.

After the service the visitors were divided into two parties and entertained to lunch at the homes of Mr. and Mrs. Matt Kada, and Mr. and Mrs. W. Dorey. Our thanks are due to Mr. Tom Souder and Mr. R. R. Stickle for their kindness in driving us to Landonville.

In the evening a Carol Service was held when, in addition to many of the better known carols the Choir sang some new ones. As always, the Bishop preached an inspiring sermon declaring that in spite of all the set-backs "the darkness is passed, the true light now shineth." The church was decorated for the occasion by the members of the A.Y.P.A. while the W.A. had made some new Altar hangings and a very beautiful white festal frontal. Ralph Roe, one of our servers, acted as the Bishop's Chaplain.

On Christmas Eve midnight Eucharist was sung in the Parish Church at Clandonald. The weather was mild, fortunately, and the attendance most encouraging.

During the week following Christmas the Vicar will be away taking the Christmas Communions in the Kitscoty Mission. He intends to stop at Irwinville on the return journey to celebrate their Christmas Communion on the Feast of the Circumcision.

Have You Renewed Your Subscription?

THE WOMEN'S PAGE

by Edith Peace

A Happy New Year to all! One almost hesitates to use the word "happy" when all around us we see the evidences of a world at war. Somehow it did not seem right to say "Merry Christmas," and yet when the day dawned one could not help using the time-honoured greeting. Whatever the world background, we can best serve by keeping up our cheery greetings, and helping to make the home front as normal as possible as far as cheerfulness, kindness and courtesy are concerned.

I hope you all had a nice Christmas. I know I did, and the chief hindrance to the Christmas enjoyment was the extremely cold weather. This has been a most trying winter so far, and our American friends are showing us how we should dress for wintry weather. Perhaps we were so spoilt last winter that we were not looking for this long spell of sub-zero weather. Have you noticed how popular ear-muffs have become this winter, and even menfolk are weakening enough to wear them! They are a most sensible protection for those who like to go hatless. I'm glad I kept my muff in mothballs for the time when they became fashionable again. I think a muff is a most useful article of apparel in cold weather, especially if it has a purse attachment.

* * * *

See House Reception

I am delighted to learn of the reception which is to be held at the See House on January 8th, and I know that many will want to go. The rationing of tea, sugar and butter must impose quite a handicap to receptions nowadays, but I am glad we are to have this opportunity of calling, nevertheless. It would be nice if the weather moderated so that W.A. members who live out of town could motor up for the occasion.

* * * *

Mainly About Lipstick

The Rector called during the holidays, and we had a long chat about cosmetics, of all things! He didn't seem to mind very much about make-up (fortunately!) but he certainly had definite opinions about painted finger nails and lipstick, and I felt compelled to agree with him. All this arose over Christmas communions. Apparently some of us are not any too thoughtful in this regard. What offended him was the sight of heavily-painted red finger-nailed hands being extended to receive the chalice. They reminded him of red claws outstretched. Also it would seem that lipstick dissolves in the wine, and leaves a blotch of oil on the surface, as well as red patches of lipstick on the rim of the chalice. Were it not for the generous use of purificators, this could be an embarrassment to all

who communicate. All this was a revelation to me, and I pass it on for the benefit of any who may, unknowingly, be offenders. Certainly none of us would want to do anything that would spoil for others the receiving of the bread and wine of communion.

Wedding Bells

A friend of mine is marrying an airman and she seems so thrilled; and yet so young. I suppose we all looked young! They are a well-matched couple, and have known each other from high-school days, but he will be on embarkation leave. It raises a real problem in the minds and hearts of all parents. Some say they are foolish to marry, and others seem to think it is all right. There does not seem to be any simple answer. When a young couple are deeply in love it seems only right to encourage them. They are prepared to face the future, whatever happens, and we would have felt like they do under the same circumstances, and at the same age. Certainly a country which permits them to marry, and provides them with the necessary means in wartime must be expected to provide them with the opportunity of useful employment after the war, so that they can build their home honourably, and live in security.

The main problem seems to be that of separation for the period of the war. This is an acute problem, where the young couple have only known each other for a short while, and where they may not feel sure enough of the other's loyalty. There will, inevitably, be instances where young couples will tend to drift apart because of a long separation. But in most cases, as happened after the last war, the home-coming will be a glorious reunion, a second honeymoon, leading on to a long and happy married life. Whatever we do, let us look on the bright side as long as we possibly can, and credit our young couples with at least as much loyalty and faithfulness and goodness as we like to imagine we ourselves possess.

* * * *

Acknowledgements

A.M.B. (Hairy Hill): Many thanks for your letter. I am sure you would welcome the recent legislation on the drink question. But we still have a long way to go if we merit being called a Christian country. As you say in your quotation, "It is a splendid opportunity of Christian service to abstain."



CHURCH MESSENGER

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.
See House 10416 131st Street, Edmonton

Name	Address	Name	Address		
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.	RURAL DEANERY OF WETASKIWIN			
RURAL DEANERY OF EDMONTON:					
<i>All Saints'</i>					
Rev. Canon A. McD. Trendell....	10523 99th Ave.	Rev. A. Wallis .. .	Camrose { Ponoka.		
<i>Holy Trinity</i>					
The Rev. W. M. Nainby.....	8319 101st St.	Rev. W. Elkin .. .	Leduc. { Hardisty.		
Rev. W. Edmonds.....	11146 91st Ave.	Rev. Vincent Cole.....	{ Sedgewick		
<i>Christ Church</i>					
Rev. E. S. Ottley.....	12110 102nd Ave.	RURAL DEANERY OF PEMBINA:			
<i>St. Faith's</i>					
Rev. L. M. Watts.....	11446 93rd St.	Rev. W. deV. A. Hunt.....	Jasper and Edson.		
<i>St. Stephen's</i>		Rev. J. Low.....	Barrhead and Westlock.		
Rev. J. C. Matthews.....	9537 109th Ave.	Rev. J. Dicker.....	Wabamun.		
<i>St. Peter's and Good Shepherd</i>		Rev. S. G. West.....	Cadomin		
Rev. R. S. Faulks.....	12209 111th Ave.	Rev. F. Baker.....	Mayerthorpe		
<i>St. Mary's and St. Mark's</i>					
Rev. A. Elliott.....	11230 66th St.	RURAL DEANERY OF WAINWRIGHT:			
<i>St. Luke's and St. John's</i>					
Rev. W. H. Hatfield, Rural Dean.....	9014 85th Ave.	Rev. H. J. Jones.....	Viking and Tofield		
<i>St. Paul's</i>		Rev. L. A. Bralant.....	Wainwright.		
<i>Fort Saskatchewan</i>		Rev. A. Court.....	Edgerton.		
Rev. R. Boas.....	Fort Saskatchewan	On Active Service	Rev. Canon C. F. A. Clough Rev. C. Storey Rev. Canon G. P. Gower Rev. C. Clarke Rev. N. J. Godkin Rev. C. E. F. Wolff		
RURAL DEANERY OF VERMILION:					
The Ven. W. Leversedge, Rural Dean, Vermilion.					
Mr. O. R. Hunt	Frog Lake				
Rev. F. A. Peake	Clandonald				
Rev. S. J. Bell.....	{ Manville Vegreville.				

SISTERS OF ST. JOHN THE DIVINE
11714 92nd Street, Edmonton

Sister Isabel

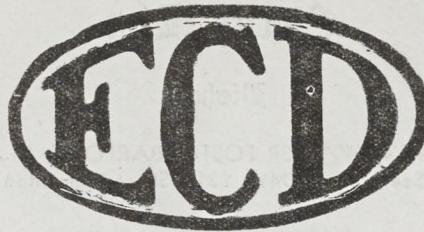
Sister Amelia

Sister Lillian

LADY WORKERS

Miss L. Camp, Sunday School by Post	Seba Beach, Alberta.
Miss A. Ayling	Drayton Valley.
Miss P. Graham	Drayton Valley.
Miss B. Onions.....	Onoway.
Miss M. H. Grundy.....	Ashmont.

Drink



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